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**ECLECTIC REVIEW,**

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Φιλοσοφίαν δὲ οὐ τὴν Στωικὴν λίγω, οὐδὲ τὴν Πλατωνικὴν, ἢ τὴν Ἐπικουρείου τι καὶ Ἀριστοτελικὴν· ἀλλ' ὅσα αἵρεται παρ' ἑκάστη τῶν αἱρεσίαν τούτων καλῶς, δικαιοσύνην μετὰ εὐσεβοῦς ἰπιστήμης λαμβάνοντα, τοῦτο σύμπαν τὸ ἙΚΑΕΚΤΙΚΟΝ φιλοσοφίαν φῆμι.

CLEM. ALEX. Strom. L. 1.

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# THE ECLECTIC REVIEW,

FOR JANUARY, 1836.

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Art. I.—*An Inquiry into the principal Points of Difference, real or imaginary, between the two Churches, with a View to religious Harmony or Forbearance. Together with some Remarks relative to the present extraordinary Times. By the Rev. David O'Croly, Author of "the Essay on Ecclesiastical Finance," &c., &c. 8vo. pp. 268. Price 6s. Dublin, 1835.*

THAT 'the Catholic religion,' purified from 'spurious additions,' would come very near to the Protestantism of the Church of England, might seem to be a truism which it needs no laborious inquiry to establish. 'With respect to the Romish Church,' said the Archbishop of Canterbury in the House of Lords, last July\*, 'it is in many respects the same as our own: it holds many of the orthodox doctrines which the Church of England holds, although in many respects it has corrupted the Christian truth, and the policy by which it has promoted its own power was at one time detestable in the highest degree.' In the same debate, the Bishop of Exeter, referring to Dr. Murray, the Roman Catholic prelate of Dublin, described him as 'an individual who, though he was not a bishop of the Established Church, was as much a bishop as he (the Bishop of Exeter) was.' Many of our readers will have in recollection the Rev. Mr. Wix's pamphlet recommending a Union of the two Churches, which made considerable noise about sixteen years ago. In that pamphlet we meet with similar language: 'The Church of England professes the same faith with the Church of Rome in all the essential doctrines of Christianity; and she believes, con-

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\* In the debate relating to the sanction given by Dr. Murray to the republication of Dens's Theology, July 10, 1835; as reported in the Standard of July 17.



'sistently with the constitution of the Church of Rome, that there is no Church without a Bishop. She, therefore, and the Church of Rome may meet together in Christian love.'\* The late Alexander Knox, Bishop Jebb's 'Guide, Philosopher, and Friend,' deemed that the Episcopal Church had receded too far from the Roman Catholic faith, and that she required to retrace her steps. 'Of all Protestant churches,' says a learned Roman Catholic civilian, (the late Charles Butler,) 'the National Church of England most nearly resembles the Church of Rome. It has retained much of the dogma, and much of the discipline of Roman Catholics. Down to the sub-deacon, it has retained the whole of their hierarchy, and, like them, has its deans, rural deans, chapters, prebends, arch-deacons, rectors, and vicars; a liturgy taken, in great measure, from the Roman Catholic liturgy, and composed, like that, of Psalms, Canticles, the Three Creeds, liturgies, gospels, epistles, prayers, and responses. Both Churches have the sacraments of Baptism and the Eucharist, the absolution of the sick, the burial service, the sign of the Cross in Baptism, the reservation of confirmation and order to bishops, the difference of episcopal and sacerdotal dress, feasts and fasts. Without adopting all the general councils of the Church of Rome, the Church of England has adopted the first four of them; and without acknowledging the authority of the other councils, and the authority of the early Fathers, the English divines of the Established Church allow them to be entitled to a high degree of respect.'† The latter part of this statement is fully borne out by the representation which Prebendary Le Bas gives of 'the peculiar genius of the Church of England.' 'Most other Protestant communities,' he says, 'send every individual to the Bible alone, there to exercise his own private judgement, without reference to the judgement of primitive and catholic antiquity; . . . . whereas the Church of England, on the one hand, acknowledges no authority as co-ordinate with the authority of the Bible; but, on the other hand, in determining the sense of the Bible, she listens with respect to the voice of the most ancient Fathers and Doctors; and not only with respect, but even with submission, where that voice is all but unanimous.'‡

The Author of the present essay 'has been condemned for asserting,' he says, 'that the Catholic and Protestant religions do not differ so widely from one another as some people imagine, and that between the enlightened of both classes there are not many shades of difference.'

\* Ecl. Rev., 2d Series, Vol. XI., p. 313.

† Butler's Confessions of Faith.

‡ Life of Jewel, p. 257.

'Undoubtedly,' he continues, 'we should make a distinction in the Catholic body; who are by no means to be viewed, even as religionists, all in the same light; but, on the contrary, should be separated at least into two classes—the enlightened and the ignorant; the creed of the former being much less extensive than that of the latter, and by consequence approximating or inclining to Protestantism. If, then, it be proposed to compare or assimilate the two religions, which class should we exclude, or which should we press into our service? The answer is obvious.' p. 27.

Mr. O'Croly proceeds to cite, in support of his position, a remarkable passage from the late celebrated Dr. Doyle's letter to Mr. Robertson, on the practicability of a union between the two churches.

"This union," (says Dr. Doyle,) "is not so difficult as appears to many. It is not difficult, for, in the discussions which were held, and the correspondence which occurred on this subject early in the last century, as well that in which Archbishop Tillotson was engaged, as the others which were carried on between Bossuet and Leibnitz, it appeared that the points of agreement between the churches were numerous; those in which the parties hesitated, few and apparently not the most important. The effort which was then made was not attended with success, but its failure was owing more to princes than to priests, more to state policy than a *difference of belief*. I would (continues he) presume to state, that if Protestant and Catholic divines, of learning and a conciliatory character, were summoned by the Crown to ascertain the points of agreement and difference between the churches, and that the result of their conferences were made the basis of a project to be treated on between the heads of the churches of Rome and of England, the result might be more favourable than at present would be anticipated. The chief points to be discussed are, the canon of the sacred scripture, faith, justification, the mass, the sacraments, the authority of tradition, of councils, of the pope, the celibacy of the clergy, language of the liturgy, invocation of saints, respect for images, prayers for the dead.

"On most of these, it appears to me that there is no essential difference between the Catholics and Protestants. The existing diversity of opinion arises in most cases from certain forms of words which admit of satisfactory explanation, or from the ignorance or misconceptions which ancient prejudices and ill-will produce and strengthen, but which could be removed." pp. 28, 9.

Thus, then, we find Anglican and Roman prelates, of high authority, concurring in the opinion, that their respective churches are allied by so close an affinity, that a union between them would seem to be by no means impracticable. Bishop Philpotts recognizes the legitimate episcopal character in his Romish brother of Dublin; and his Grace of Canterbury appears to agree with Mr. Wix, that, as there is no church without a bishop, so, where there are bishops, there must be a true church; and that, accordingly, the two churches may meet together in Christian love.



All this sounds rather strange when taken in connexion with the furious denouncements and invectives against this same Roman Catholic religion, which we have recently heard from the champions of the Irish Church, who are willing to find, in the idolatrous and damnable character of Popery, a justification of their inveterate scorn and hatred of the Irish people. Who would suppose, judging from the language of the M'Ghees and O'Sullivans, echoed in the columns of the *Standard*, the *Times*, and the *Record*, that the two churches could have any thing in common?—much less that they were in many respects, as his Grace of Canterbury said, the same; and that the policy of the Establishment, ever since the accession of Elizabeth, has been to conciliate the Romanists, and to render the ritual more conformable to the spirit of the Romish theology? Who would imagine that the spirit of Popery still lurked in the high places and dark places of an Establishment, from which is heard the indignant outcry against the tenets of Father Dens, and the idolatry of the Romish service? It cannot, however, escape observation, that, while all this specious Protestant zeal is manifested chiefly by salaried agents, itinerant orators, or clerical politicians in the lower ranks of the Church, the language of fraternal recognition is heard from the rulers and dignitaries of the Establishment, who must be regarded as the most authoritative expounders of the real sentiments and settled policy of their order. It must also be observed, that this abhorrence and dread of Popery, as professed by Protestant partisans, has hitherto led to no corresponding efforts to purify the English Church from its Popish leaven, or to draw closer the ties which bind together the several denominations of Orthodox Protestantism? 'No concession,' is still the angry motto of the Anglican Church towards all who presume to carry the principle of the Protestant Reformation further than herself, or who dissent upon grounds which would have compelled Wiclif and Cobham, Tyndal and Coverdale, Latimer and Fox, had they lived in our day, to be Nonconformists. There still exists the same disposition which Bishop Burnet complains of in the close of his History, as prevailing so fatally among the clergy and gentry of his day, and which he ascribes to Romish influence, 'making us despise the foreign churches, and hate the Dissenters at home.' The account which that honest and impartial chronicler gives of the Tory aristocracy of the reign of Queen Anne, would still describe, with little qualification, the majority of those whom Eton and Harrow send to swallow the Thirty-nine Articles at Oxford. 'The gentry,' says the Bishop, 'are not early acquainted with the principles of religion; so that, after they have forgot their catechism, they acquire no more new knowledge but what they learn in plays and romances.... If they have taken a wrong tincture at the University, THAT too often disposes them to hate and despise all those who separate from the Church, though they can give no

‘better reason than the Papists have for hating heretics, because they forsake the Church. In those seats of education, instead of being formed to love their country and constitution, the laws and liberties of it, they are rather disposed to love arbitrary government, and to become slaves to absolute monarchy. A change of interest, provocation, or some other consideration, may set them right again as to the public; but they have no inward principle of love to their country, and of public liberty; so that they are easily brought to love slavery, if they may be the tools for managing it. . . . I have seen the nation thrice on the brink of ruin by men thus tainted. . . . The greater part of the capital gentry seem to return to a love of tyranny, provided they may be the under-tyrants themselves; and they seem to be even uneasy with a Court, when it will not be as much a Court as they would have it.’\*

Then, as now, the English Roman Catholics sided with the Tories, the natural allies of the Papists in all countries where Popery is not dissent; while the Whigs were the strength and safeguard of the Protestant cause. But then, too, it was disingenuously cast as a reproach upon the friends of civil and religious liberty, that their opinions were shared, or their ranks swelled, by many enemies to all religion; as if Toryism had not its Hobbes, and Bolingbroke, and Hume for chosen advocates, and as if Atheism itself did not often wear the cowl and the mitre! ‘Many infidels,’ says Bishop Burnet, ‘who hate all religion and all churches alike, (being only against the Church of England, because it is in possession,) do join with the Whigs and the Dissenters, and appear for them. From thence, the *ill-disposed Tories* possess many of those who are better minded with an opinion, that the Whigs favour the Dissenters only to ruin and destroy religion; and great multitudes of unthinking and ignorant men are drawn into that snare. The principles of the Whigs lead them to be for the Revolution, and for everything that has been done to support and establish that; and therefore those who in their hearts hate the Revolution, fortify and promote their designs, by keeping up a jealousy of all that body which alone can and will support it. The Whigs are indeed favoured by the Dissenters, because they see their principles are for toleration, in which it is visible that the Dissenters acquiesce, without pursuing any design contrary to the Established Church, into which the far greater number of them might be brought, if but a very few concessions were made them.’ This was undoubtedly true of the Dissenters at that time; but not a jot would the Church concede, and consequently every scheme of

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\* Burnet's Own Times. The Conclusion.



comprehension failed. 'On the other hand,' continues the learned Bishop, 'the Whigs, seeing the leaders of the Tories 'drive on ill designs so visibly, . . . . . and that they are 'followed in this by the body of the Tories, who promote 'their elections, and adhere to them in all divisions in the two 'Houses of Parliament, and are united in one party with them ; 'from thence conclude that they are all equally concerned, and 'alike guilty, and thus they are jealous of them all.' It appears that there were *conformers* among the Tories of that time, as there are sham reformers among the present race ; men who, Burnet says, 'seem resolved to swallow down every thing, in order to 'the throwing up all at once, *if they should come to have a clear 'majority in parliament, and durst lay aside the mask.*' The policy of this party was, 'to raise the heat against the Dissent-ers, and to give that body of men a jealousy of the Government ;' while, abroad, their intrigues had for their object, to 'disgrace the 'king's faithfullest ministers.' Many of the Tories, however, the Bishop remarks, 'have not those views and designs that, perhaps, 'some of their leaders may be justly charged with.'

Our readers will, we apprehend, be struck with the appositeness of this description, as equally applicable to the state and character of the two great political parties at the present moment. The circumstances of the times are, indeed, materially altered ; but the royal motto of the last of the Stuarts is still that of the Church and State party\*. Happily, there is now no Pretender :—yet, the Orange party would fain provide themselves with a Royal Candidate for the succession. Our security against the horrors of a civil contest lies, not in the altered character of the faction which at present glories in the pious Duke of Cumberland as its head, and which burns to shew its Protestant zeal by victories similar to that of Rathcormac, but in the more enlightened state of the public mind, and the relative weakness of the extreme Tory party.

Then, as now, the danger to which the Protestant religion was exposed, proceeded from the High Church party. 'No Popery' always has meant, what it still means, in the mouth of a Churchman,—no dissent ; and it is a war-cry raised against the Catholics, as being politically Dissenters. With the Roman Catholic Church, as such, her own ascendancy being secured, the Church of England has no quarrel. With the sister churches of the Reformation, the Church of England has no communion. So long as the Irish Papists paid their tithes, the increase of Popery in Ireland cost the heads of the Anglican hierarchy no concern. And even now, to secure 'in all the integrity of its abuses,' the Church property, which is the Irish Church, the Tory party would very

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\* *Semper Eadem* ; facetiously translated, worse and worse.

generally consent to take the Romish priests into the pay of the State, agreeably to the plan recommended by Pitt and Londonderry; thereby giving the direct sanction of the Legislature to the ministers of an idolatrous creed, as, in India, it has been yielded to the worship of Juggernaut. Such a measure has been boldly advocated by the Times, the organ of the most powerful section of the Conservatives; and it is so perfectly in accordance with the Establishment principle, that its adoption, were a Tory administration to accede to power, might be looked for, unless a firm resistance were opposed to the specious but nefarious scheme.

That the reign of Popery will ever be restored in Protestant England, we have no serious apprehension. Yet, we do not think that no danger can accrue from its insidious increase. We cannot shut our eyes to the numerous secessions from Protestantism which have recently taken place, principally among the higher orders,—to the engaging and fascinating form that English Catholicism assumes,—and to the sort of re-action in favour of the proscribed creed, which has been produced by the political crusade against it. But we are anxious to impress it upon the minds of our readers, that the danger to religion arises mainly from the secret affinity of High-church principles to Romanism. The Tory journals boast that the English Catholic gentry are Conservatives, the allies of the Established Protestantism against Irish Popery and English Dissent. There are noble exceptions, but, generally speaking, this is the fact. Popery is the religion of Conservatism. Its antiquity, its pretended universality, its pomp and splendour, and its hierarchy, combine to recommend it to the upper ranks. Toryism, on the other hand, is as naturally the political creed of the Papist, when not placed by circumstances in opposition to the Government. The Protestantism of the higher classes forms a very slender partition between them and the Catholics of their own order and party; and this fence is continually being broken in upon by intermarriages. Intercourse with foreign Catholics tends still further to undermine an exclusive attachment to the Protestant faith. That, under these circumstances, Popery should gain strength, and that a mutual assimilation should take place between the professors of the different creeds, is not surprising; and it might be anticipated that Protestantism would suffer most materially in its essential character from the process. Thus does the way seem to be preparing for an ecclesiastical coalition between the two Churches; by which means alone Popery can ever be re-instated, under another name, in the sees and stalls which it longs to re-occupy as its native and appropriate seats. In this view, the Inquiry into the points of difference between the Churches becomes one of ominous interest.

‘I am sometimes,’ says the venerable William Jay, in an elo-

quent sermon just published,—‘ I am sometimes dreadfully afraid  
‘ of the Popery of Protestantism.’

‘ What is bigotry but the ape of Popery, or a species of persecution ashamed, or afraid, or unable to act? What is High-churchism, but Popery in the bud, or in the embryo? I know excellent Churchmen who are not bigots; they have their convictions and their preferences; (and who would forbid these to any man?) but it is no part of their religion to condemn or *even to unchurch* others. But he who deems it sinful to enter any place of worship but his own, or treats it as a most lamentable offence, that one of his own flock has, once in his life, communed at the table of a brother as much “holding the Head” as himself, and differing from him only in non-essentials; or who refuses or murmurs to bury a child baptized by a Dissenter, or not baptized at all; or considers all other churches but his own as unscriptural, and all the administrations of ordinances in them as invalid; let him rail as long and as loud as he chooses against Popery, be assured he is a Papist at heart and in principle. Liberty of conscience is his grievance. He would willingly recall it, if it were in his power, and let loose the dogs of war, or employ the fetters of spiritual despotism. He secretly calls for fire from heaven; but the comfort is, there is no one to hear him.’—*Jay's Sermon*, pp. 38, 9.

If there be any truth in these remarks, Popery has of late made rapid strides within the pale, and under the mask, of Protestantism. Brandishing the ‘ sword unsheathed,’ Bigotry, the ‘ Ape of ‘ Popery,’ has come forth in the spirit of Sacheverell and Parker, at the head of a motley groupe of evangelicals and anti-evangelicals, hot-headed fanatics and cool politicians, Bishop Blomfield at the head, and Mr. Gathercole at the tail,—to put down by force of threat, clamour, and outrageous invective, that which Mr. Burke characterized as ‘ the Protestantism of the Protestant religion,’—Dissent. Never have Protestant Dissenters been assailed with more intolerant abuse, with fouler insults, with more enormous calumnies, than by the churchmen of the present day. Alarm and jealousy have no doubt produced this violent demonstration of bigotry; and one pretext urged for it is, that the Dissenters have become too political! Had the Church been politic as well as political, the Dissenters would not have been provoked to assume the ground which they now occupy, and from which they will not easily be driven. But it is not that Dissenters have grown too political,—it is because they take what their enemies deem the wrong side in politics, giving their support to His Majesty's Ministers in measures of reform, that they are thus reproached and vilified. Has William Jay ever compromised his sacred office by intermeddling obtrusively with politics? No; but he has felt it his duty at this moment to come forward with a manly, dignified, and energetic protest against the spirit of intol-



rance and fanaticism which is now rife in the Established Church. One reason for his consenting to publish his sermon, he tells us, is, 'because it has been surmised, and pretty loudly rumoured ' too, that Dissenters are less adverse to Popery than many of ' their brethren in the Establishment.'

' In some cases,' he continues, ' I fear, and am persuaded, this intended reflection has proceeded from ecclesiastical malevolence, always ready to impeach and traduce those who differ from it, and are supposed to stand on less favoured ground. But, in other cases, it has, perhaps, arisen from what we are so far from denying, that we admit and acknowledge—our cordial wishes that our fellow Catholic subjects might obtain and enjoy all civil rights and privileges with ourselves; and that our lovely religion may be freed from every vestige and aspect of persecution, not only in actual violence or coercion, but in every hateful and depreciating privation, stigma, and restraint. If to believe and assert that, while we render to Cæsar the things that are Cæsar's, we should render unto God only the things that are God's,—that the Church is not the State, nor the State the Church,—that politics and religion should be separately defined,—that civil authority has nothing to do with an intercourse with our Maker and our Judge,—that its powers and penalties extend only to actions, while it takes under its impartial wing the life, property, and freedom of every man who submits to its laws,—that toleration is an exceptionable term, blaspheming while it degrades, by *allowing God to receive*, as well as *his creatures to pay*, those devotions which their convictions dictate, and without which they would be of no avail;—if this is to be guilty, we glory in the charge; assured that to these just conclusions every reasonable mind will in time be brought; that we have already on our side the suffrages of many of the wisest and best men that ever lived; yea, and that the very Reformation was founded really in these very principles, and can be completely justified only by them.'—*Jay*, pp. 9—11.

Such is the heresy of the Dissenters! And so odious is it in the eyes of the votaries of the Establishment, that, judging from present appearances, as well as from the records of the past, the Church of England would prefer throwing herself into the arms of the Romish Mother to fraternizing with the sectaries, at the cost of surrendering one particle of her pretensions to an exclusive ascendancy. If she had to choose—and she may have to choose—between a cordial alliance with the evangelical Dissenters, on the terms of mutual recognition and intercommunion, and a reconciliation with the Romanists, we fear that the latter would be embraced as the most palatable alternative.

It would of course, in that event, be discovered, that Popery is, as Mr. O'Croly would represent it, only the corruption of the Roman Catholic religion. 'The well-informed Catholics,' he says, 'abjure many ridiculous tenets, and reject many silly observances, that prevail among the ignorant of their communion;

‘and therefore, in this respect, approach the confines of Protestantism.’

‘It appears that the English and Scotch Roman Catholics may, for the most part, be enrolled in this class; and that they are strangers to the superstitions that have taken such deep root and are nurtured in this portion of his Majesty's dominions. What inference is to be drawn from this fact? It must be admitted, of course, that the English and Scotch Catholics are orthodox; in which case, it follows, that Irish Catholicity, such as I have alluded to, is a deviation from genuine Catholic orthodoxy. What then is to be done? Should not Irish Catholicity be reformed, and be assimilated to that of England and Scotland? Does not Catholic uniformity, as well as the sanctity of religion, require this? Or are its corruptions to be perpetuated, and to be extended to England and Scotland? We do not think, from the present state of society, that this latter alternative will take place. The Roman Catholic religion, then, as far as these three kingdoms are concerned, is in an anomalous state, and at variance with itself. Even in this country, without crossing the Irish Channel, it presents a somewhat similar picture. The higher orders of the Roman Catholics differ more on the score of religion from the lower orders, though they all frequent one common place of worship, than from their Protestant brethren. How is this evil to be remedied? The remedy is in the hands of the enlightened Catholics of the three kingdoms. Will this superior class take no steps towards the enlightenment of the ignorant and uninstructed? Or if, through the perversity of churchmen, things are suffered to remain in *statu quo*, will they who profess the Catholic religion in its purity, as it is supposed, be content to be classified under one common appellation with those who make profession of it, overloaded with all manner of superstition and extravagance?’

‘Further, what are the Catholic Priests of England and Scotland, who exhibit the Catholic religion in its genuine form, to think of their brethren, the Roman Catholic clergy in Ireland, under whose guidance and instruction it is totally disfigured and disgraced? Is it not the duty of the former, either to effect the reformation of the latter, or to repudiate their communion altogether? It is this vulgar, this corrupted Catholicity, which brings Irish Catholics and Protestants into deadly conflict with each other; that gives life and activity to sectarian bigotry and rancour. If this was put down or exploded, the Catholics of this empire might be classed with mere Dissenters from the Church by law established; in which case, there would be, what may be considered almost tantamount to religious communion, a general and a charitable recognition of one common Christianity.’ pp. 2—4.

The distinction between the vulgar Popery and the English ‘Catholicity,’ we have, on a former occasion, brought under the especial notice of our readers. They ought not to be confounded. Unhappily, however, it is the reformed Catholicity, the *strained* Popery, which supports and protects the superstition of the vulgar, by maintaining the authority from which both alike proceed.

We admit that it would be a great point gained, 'if the Catholic religion in this empire were made to exist in its least objectionable form, as regards the moral condition of the Irish people.' But, in that least objectionable form, in which it approaches nearest to Church-of-Englandism, it is still the antagonist of the Faith as delivered to the Saints in the holy Scriptures; and an ecclesiastical union between the two Churches would have a most disastrous bearing upon the interests of evangelical Christianity.

Mr. O'Croly, our readers are probably aware, is a member of the Irish priesthood. According to his own account, he was driven from the parish which he had faithfully served for ten years, because he refused to take part in the anti-tithe agitation, and opposed the collection of the Catholic rent. Availing himself of an opportunity of negotiating an exchange of parishes, he removed from Courcies to the parish of Ovens; but there similar difficulties and troubles, arising from similar causes, awaited him. He resigned his charge; yet, not having made a canonical surrender, he opposed the introduction of another parish priest, and was, after some altercation, allowed to resume his post. In this somewhat equivocal position, having no authority over his own flock, discountenanced by his ecclesiastical superiors, and 'maligned by bigots lay and clerical, because he lived on friendly terms with his Protestant neighbours,' the Priest of Ovens was led to publish his "Essay on Ecclesiastical Finance;" in which, while ostensibly advocating the interests of the Irish Catholic priesthood, whom he would have the State take into its service as stipendiaries, he attacks the whole course pursued by his Church, and announces his conviction that the main points of difference between the two religions 'turned upon accidentals.' This publication 'brought at once about his ears the bishop and the priests.' He was cited peremptorily to appear in Cork before the Ordinary and his council; but his friends, alarmed for his personal safety, advised him not to quit his own house. He sent an apology, which was of course disregarded; and he was then served with a letter of suspension, which suspension was to continue in force until a retraction should be made of a number of propositions ostensibly extracted from the condemned publication. He demurred to the proceeding; but this only produced a fresh citation, and a confirmation of his suspension by the Ordinary; and he was at length formally deprived of his benefice. The Author, being thus cashiered, has become a Protestant *malgré soi*; for the present Inquiry can be regarded in no other light than that of an Apology for renouncing the Roman Catholic faith. It was his object in part of his former Essay, he says, 'if possible, to approximate the two religions, and to establish Christian concord between conflicting sectaries.'



'Resting upon facts and admitted doctrines, we thought the idea may be entertained. We ventured to draw a distinction between the religion taught by priests, and the superstitions inculcated by friars. But it appears the distinction was gratuitous, and not at all warranted by fact; that priests and friars are indeed in perfect unison; are cemented together, are one and indivisible; and that what was sacrilegiously called consecrated trumpery, belongs to Irish Catholic orthodoxy. In this view of things, the Essay-writer erred, both as to theory and to fact. However, he is not willing to abandon the subject, and therefore he now respectfully presents to the public a critical examination into the chief points of controversy between the two churches.'

p. 22.

The result of an examination prosecuted under these circumstances, might be anticipated; and Mr. O'Croly, instead of making the most of the resemblance and agreement between the two Churches, shews himself, on many points, a better Protestant than many Oxford-bred and Dublin-bred divines and laics of the Anglican Church. Nay, he has fallen, perhaps unconsciously and unavoidably, into the fault, as they would deem it, which Chillingworth, and Jewel, and other champions of Protestantism in former days committed,—that of adopting the opinions and arguments of the Dissenters. 'When you dispute against the Papists,' was a royal remark, 'you are Puritans: and when you dispute against the Puritans, you are Papists.' Thus it comes to pass that Mr. O'Croly writes much more like a Puritan than a Papist; while Hugh Rose, and Henry Melville, and other churchmen of the same school, talk much more like Papists than Puritans. This will be seen from a brief analysis of the contents of the *Work before us*.

First, of the Bible. 'The Protestant Church allows the indiscriminate use of the sacred volume, while the Church of Rome clogs with certain conditions the privilege of its perusal.' 'The Protestant plan of circulating the Scriptures without note or comment, is condemned.' Mr. O'Croly, it will be perceived, speaks on the subject like a good Bible-Society man; and we are glad to find that, even in Ireland, the Anti-biblicals are losing ground; and some of the Romish bishops 'allow a greater latitude than others.' This is the more encouraging, when we consider that the Bible Society was for many years fiercely opposed by the Protestant Church, upon grounds not very dissimilar from those now taken by the Roman Catholic priests and bishops. Had the Protestant plan of circulating the Scriptures in the vernacular dialect without note and comment, been acted upon in Ireland by the Established Church,—had the labours of Bishop Bedell been followed up by the diffusion of the Irish Scriptures,—the religious condition of Ireland would now be very different. But, alas,

'the Popery of Protestantism' has proved nearly as hostile to the unrestricted circulation of the Scriptures, as the policy of the Romanists themselves.

With regard to the Canon of Scripture, Mr. O'Croly affirms, that there is not a direct clashing of opinion between the Romish and Anglican Churches, since Catholic theologians do not scruple to draw a marked line of distinction between the books that were ever acknowledged as canonical, and those of the Apocrypha, which are styled *Deutero-canonical*, and which the Church of England persists in having read in Protestant Churches, in contempt of the Puritan objections.

Tradition is the next point,—a 'mere non-entity in religion,' a 'figment,' a '*vanum sine se nomen*,' a 'consecrated phantom.' 'Will this weak point continue to be insisted on by the 'Roman Catholic Church?' asks Mr. O'Croly. Weak as it is, Protestants who contend for the claims of their Church as an 'authorized interpreter,' and for the necessity of calling in Primitive Tradition as an umpire; who hold that 'the Church hath authority in controversies of faith,' and that 'whosoever through his private judgement doth openly break the traditions of the 'Church,' ought to be dealt with as an offender; such Protestants cannot very consistently call upon the Romanists to give up their doctrine of Tradition\*.

Mr. O'Croly treats Infallibility as another 'mere chimera;' and he correctly states, that whatever may be the vulgar belief of Roman Catholics, 'the question of Church infallibility is, according to Roman Catholic principles, an open one.' 'No general council has decided on it.' The infallibility of the Pope has never been generally acknowledged as a tenet of the Romish faith. The difference between the two Churches upon this point has been thus stated. The Church of Rome cannot err; the Church of England never errs. It must be admitted that this is a distinction involving no great practical difference.

'The Scripture the only sure foundation,' is the title of our Author's next section, in which the doctrine of Tradition is again adverted to. In the sense of 'the unwritten word,' Catholic di-

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\* 'Where shall we look for testimony so trustworthy and venerable as that of the ancient Synods, and the Catholic doctors and expounders of the Church? And who shall tell us, if *they* cannot tell us, what was the *unbroken tradition* of doctrine and interpretation, from the days of the Evangelists, down to the establishment of Christianity, throughout the greater portion of the civilized world? Now this is precisely the umpirage to which the Church of England makes her appeal. She does *not* appeal to *private judgement* unlicensed and uncontrolled.' Le Bas's Life of Jewel, p. 291.



vines, he tells us, have virtually given up this point; and the term now means nothing more than the opinions of the ancient fathers, and the various definitions of ancient councils on questions of religion and church discipline. In this sense, we have already remarked, the Church of England does not reject the aid of Tradition, which is as necessary to vindicate the use of the cross in baptism, the custom of sponsors, the rite of confirmation, and other 'embellishments' of the Protestant religion, as the use of beads, rosaries, scapulars, consecrated oils, and other Romish trumpery.

The supremacy of the Pope is more fully explained in the subsequent section. The question is stated to be 'one of discipline, rather than of faith;' and 'the doctrine of the Gallican Church, which gives him little more than a primacy of honour, and this arising originally from the circumstance that Rome was the imperial city, comes very close to Protestantism on the subject, and removes at once, and by wholesale, the great ground for altercation on the subject.'

Mr. O'Croly then proceeds to shew, that unity of faith is no characteristic of the Roman Catholic Church; that great discrepancy, as well in the theory as in the practice of religion, is found among the Romish clergy; that the friars and the priests differ very widely in the sort of religion which they respectively exhibit;—scapulars, beads, habits, indulgences, &c., being chiefly the wares of the friars; that there is an amazing diversity in the Breviaries, and that the march of improvement has extended even to the Roman Breviary, and the prayer-books in common use. Some saints have been dislodged from the calendar; many 'silly prayers' have been expunged, or altered; and some 'old women's tales, revelations, and miracles' have disappeared. 'Indeed,' continues Mr. O'Croly, 'religion, in its whole frame and economy, has assumed new forms and appearances. Baptism and the Lord's Supper were very simple at the commencement.'

'What changes and improvements have taken place in the lapse of eighteen centuries! If the Apostles should now revisit the world, and witness the gorgeous ceremonial of a pontifical mass, is there any possibility that they could identify it with their own simple celebration of the Lord's Supper? . . . It would be difficult to prove that Philip the deacon, when he baptized the noble Ethiopian in the stream on the highway, used consecrated oils and salt on the occasion. . . . Confirmation, as well as Baptism, is a drawback on church unity. It is administered in the Eastern Church as in the Protestant, without consecrated oil; neither does its administration always come from the hands of a bishop. Here the Greeks differ in two important particulars from the Latins, but not at all from the primitive practice of the Church. In the first ages, we find little mention of consecrated oils, which now compose the great *materiel* of religion; and we learn from

St. Jerome, that, even in his time, bishops, with the exception of holy orders, shared with the inferior clergy the administration of all the rites of religion. In the primitive Church, Confirmation immediately followed Baptism, to which it was considered a sort of supplement. . . . It is removed to a distance from Baptism, perhaps not without cause. For it would not comport well with the dignity of a bishop to be the ordinary minister of a mere supplemental rite. But these changes are accidental or unimportant. Be it so.' pp. 82, 83, 88.

They are not the less significant. So then, there must be a bishop for the sake of the rite, and there must be the rite for the sake of the bishop! But here, Mr. O'Croly talks almost like a Presbyterian. Again, speaking of discrepancies, he remarks, that in the Eastern Church, the form of absolution is deprecatory; in the Western, it is absolute. 'The Greek priest beseeches the Almighty to grant pardon to the penitent sinner, whereas the Latin priest boldly grants pardon in his own name.' In the Church of England, we have the Greek form in the daily service, the Latin form in the office for the Visitation of the Sick! Sacerdotal absolution is the doctrine of both the Roman and the Anglican Church: the difference between them relates to the conditions. Matrimony has undergone various changes since the primitive times; and it is only since the Council of Trent that the presence of a priest has been deemed indispensable to the validity of the contract. The Church of England, though it does not call marriage a sacrament, has recently shewn a strong disposition to stickle for its being a church ordinance.

Transubstantiation and the Mass are the subjects of the next two sections. Upon the former point, Mr. O'Croly is far more of a Protestant than Alexander Knox; nay, we do not know what our High-church divines will say to the following statements.

'The truth is, that the Lord's Supper, as to its contents, is a matter of observance rather than belief. It is a Christian institution, a monument of perpetual standing, the continued and universal celebration of which is to remind Christian believers of the Victim slain on Mount Calvary, by the symbols of his body and blood, expressed in the consecrated elements, and given to the faithful. In this light was it considered by the Apostles and primitive Christians. In process of time it grew into the shape of a dogma, gradually swelled its consequence in the ranks of speculative tenets, until at length, in the revolution of times and principles, it was placed in the foreground of religion, and made the great standard of orthodoxy.' pp. 102, 103.

Upon the subject of the Mass, Mr. O'Croly expresses himself without reserve as a Protestant, although he would fain resolve the controversy on this point into a mere logomachy. He avows, that the Lord's Supper cannot be with propriety termed a sacrifice; that the same rite cannot be at once a sacrifice and a sacrament; and he remarks that the Author of the Epistle

to the Hebrews 'expressly says, that Christ Jesus, our High Priest, offered himself but once.'

'He speaks of the full, adequate, comprehensive efficacy of this sacrifice to the exclusion of every other. If the celebration of the Eucharist was the great sacrifice of the new law, to be offered as such every where and at all times, from the rising to the setting sun, is it not passing strange that it was not noticed by him, more especially as he was writing expressly on the subject of sacrifices? This argument, though a negative, is, from circumstances, equivalent to a positive, and cannot easily be got over.' pp. 105, 106.

We have never seen the absurdity of the doctrine of Transubstantiation so well illustrated as in the following paragraph.

'According to Aristotle and the schoolmen, body or matter consists of two properties—namely, *substance* and *accidents*, or accidental qualities. These qualities fall under the cognizance of the senses, and are called accidental, because, though generally essential to matter, they are not so specifically or individually. For example, wax may be soft or hard, may be moulded into this shape or that, may put on new forms and appearances, without ceasing, however, through all these changes, to be wax. No particular form is essential to it, though it must, of necessity, appear under some form or other. So much for accidental qualities. We come now to *substance*, which is defined to be an essential attribute of matter, and the *substratum* or *subject*, in which the accidental qualities inhere. This essential attribute or property of matter does not fall under the cognizance of the senses, is invisible and impalpable, and only to be apprehended by the imagination. In short, though it is called an essential property of matter, it has nothing material in it, and should either be considered spiritual, which would be absurd, or a complete *non-entity*; so that the individual material substance or body is composed of all that, and of nothing else but that, which falls under the cognizance of the senses. Substance, therefore, in matter or body, as contra-distinguished from accidental qualities, according to Aristotle and the schoolmen, is no reality, but a mere figment of the imagination. Let us apply this reasoning to the question in hand. The change effected by the words of consecration does not, it is granted, affect the sensible or accidental qualities—the taste, the colour, the strength, the appearances. No alteration or metamorphosis takes place in this respect. The bread retains its nourishing, the wine its inebriating quality. This is granted; this must be granted. Even Thomas of Aquin says, that the senses are not deceived, because they pronounce judgement only on the accidental qualities, which of right fall under their cognizance. On what, therefore, does the power of transformation exert itself? On the imaginary attribute *substance*, which, contrary to the definition given of a noun substantive, can neither be seen, nor felt, nor heard, nor understood. What then shall we say of the doctrine of Transubstantiation, but that, resting as it does upon an airy nothing, it must, "like the baseless fabric of a vision, disappear, and leave not a wreck behind?" Transubstantiation, then, may be defined, a transmutation of nothing; and we can arrive



at no other conclusion but that all the churches of Christendom have been turned topsy-turvy on the subject, by absurd metaphysics and imaginary metamorphosis.

‘Further, it is admitted, that the change or metamorphosis, real or imaginary, as the case may be, wrought by the all-powerful words of consecration, is but of a transitory nature. For when the elements begin to corrupt or suffer decomposition, the *substance*, which was supposed to have undergone the transformation, returns to its old state or relation, while the body of Christ withdraws from the decaying elements, or by the regular process of nature is re-transformed into the *substance* of the bread. Here is transmutation upon transmutation; or, more properly speaking, one absurdity generated by another.

‘Many Roman Catholic theologians are not afraid to advance opinions on this subject, that do not exactly tally with the definition given by the Council of Trent. They maintain that there is no conversion of one *substance* into another; but that one is annihilated, and the other instantaneously substituted. Whether they believe a similar *vice versâ* process takes place on the decay of the elements, does not appear. But to be consistent, they should believe so; and that Christ’s body is annihilated to make room for the reproduction of the bread. If this be not a *reductio ad absurdum*, there is nothing of the kind in Euclid.’ pp. 99—102.

But while the doctrine of Transubstantiation has served as a fertile point of dispute between Roman Catholic and Protestant divines, and has even been selected as a turning-point by which to test the faith of the members of each communion, the fact is, that the Lutherans, and some of our High-Churchmen, closely approximate to the notions of the more enlightened Romanists upon this point. But the doctrine of the Mass, as taught by the friars, and received by the vulgar, is as distinct from the scholastic doctrine of Transubstantiation as magic is from metaphysics. The practice of saying masses as a charm for all sorts of purposes, which prevails in Ireland, is sheer paganism; and we see no reason why it should not be ranked with witchcraft. No defence can be offered for the priests or friars who countenance the delusion; and it deserves consideration whether such cases of imposture do not fairly come within the sphere of penal legislation.

‘Masses,’ says Mr. O’Croly, ‘are offered for a variety of purposes, at least in the minds of the multitude—for brute beasts as well as for human beings. A farmer who happens to have his cattle disordered, the rot among his sheep, or the murrain among his cows, will have masses said for their recovery. The fishermen of Dungarvan, and elsewhere, regularly get masses said, that they may hook the more fish. It is quite common among the ignorant to be under the persuasion that worldly calamities result from the agency of evil spirits; which opinion, indeed, receives some countenance from the book of Job. To counteract this malignant influence, they fly to the priest to have masses said.

The priest takes no pains to remove the error, but accepts the pecuniary offering. There is a general impression that the masses of friars are more efficacious than those of the secular clergy. This impression answers the intended purpose ; it brings more money into the coffers of the friars. . . . If a habit is to be blessed or consecrated, money must be given for masses, in order, of course, to ensure full efficacy to the benediction. These consecrated habits are supposed to be worn in the other world. It would be accounted a great misfortune for a poor person, residing in the neighbourhood of a friar, to die without one.'

pp. 107, 108.

The doctrine of Purgatory, Mr. O'Croly proceeds to remark, 'has an intimate connexion with the traffic in masses.' Like that of the Mass, it is borrowed from Paganism. Masses for the dead answer the same purpose as the ancient *Parentalia* ; and the Feast of all Souls, on the 2d of November, the harvest of the priests, scarcely differs, except in the season of its celebration, from the *Feralia* of the ancient Romans\*. Why is it suffered to remain in the Protestant Calendar?

Passing over, for the present, some intervening chapters, we find, under the head of Ceremonies, a full-length portrait of the Irish Paganism as at present existing, in which scarcely a feature of Christianity can be recognised.

'The ceremonies of the mass, how multifarious!—genuflections and crosses without number ; complicated movements ; the quarter wheel, the semicircular, and the circular, as the case may require ; the repeated shifting of the book from side to side, and the blaze of candles amid the glare of the meridian sun. Doubtless the generality of priests attach little importance to these matters ; not so the congregation, who would be highly scandalized, if the mass suffered any defalcation in this respect.

'The devotional exercises of the multitude in general, are of a very odd description ; scarcely a house without a consecrated bead, a religious piece of furniture supposed to possess extraordinary virtue, particularly if consecrated by the Pope. This guides them in the arrangement of their prayers, most of which are addressed to the Blessed Virgin, whom the bead-gentry invoke ten times for once they invoke the Almighty. Nor is this mode of praying confined to the vulgar and illiterate. It is prescribed in the common prayer books, is repeated by priests, publicly at the altar, and is practised in all the nunneries and religious communities. The costume of a nun is incomplete unless a consecrated bead hangs dangling from her girdle. In the chair of confession, the satisfactory works imposed generally consist of so many rosaries to be repeated on the five decad or fifteen decad bead within a certain limited time. At the mass, especially in country chapels, you will scarcely hear any thing but rosaries—*Ave Maria* ten times, and *Pater Noster* once. This disproportionate alter-

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\* See Blunt's *Vestiges*, pp. 185, 9.



nation is kept up without intermission from the beginning to the end of mass, from the "*Introibo*," to the gospel of St. John. If they stay at home from mass on a Sunday or holiday, they repeat a rosary or two on their bead as a set-off against the omission. In short, the rosary, which should be called their devotion to the Virgin, forms the sum total of their religious worship. The Virgin is transformed into a divinity, of whom her female votaries constantly crave pardon for their transgressions. The Colliridiani, as we learn from Epiphanius, were condemned as idolaters in the primitive church, for a custom they observed, of offering a cake as a sort of sacrifice, in honour of the Virgin. It would not be easy to show that the cake of the Colliridiani was more opposed to the purity of divine worship than this perpetual rosary. It is, indeed, quite certain, that the Virgin never enjoyed higher honours or prerogatives than she does among her female votaries now-a-days, at least in old Ireland. The late Dr. Moylan, Roman Catholic bishop in Cork, ordered the litany of the Blessed Virgin, or the Litany of our Lady of Loretto, (a place celebrated in the annals of sacrilegious romance,) to be recited always before mass, throughout his diocese; which odd practice is still observed under his enlightened successor. He also instituted monthly processions, at which this litany is chanted in her honour.

'The litany in question is nothing but a formidable series of adulatory epithets bestowed on the Virgin for the purpose of procuring her favour and intercession. It is of general use, and is reckoned by some indispensable. It is, however, more common in some places than in others, more used by women than by men, and more by the ignorant than by the well-informed. The priest recites the litany on his bended knees; but, when the mass commences, he stands erect. This is odd enough. He addresses the Virgin on his knees, and he addresses the Almighty in a standing posture. He shews more respect to the creature than to the Creator. Much the same happens when the hymn "*Ave maris stella*"—"Hail star of the sea"—is sung in her honour, or to procure her favour. At the first verse all go on their knees, as is done at the verse, "*O crux ave*"—"Hail! O! cross," when chanting the hymn "*Vexilla Regis*" in honour of the cross—a posture of adoration unheeded when hymns are sung in honour of God.

'What a multitude of odd ceremonies is connected with the use of holy water! It is astonishing what virtue is ascribed to this consecrated element. Nothing can be blessed or hallowed without it; neither candles, nor new fruits, nor new-laid eggs, nor ships, nor dwelling-houses, nor churches, nor bells, nor sacerdotal vestments. It is used in the administration of all the sacraments, before mass and after mass, and at the churching of women. Nothing, in short, can be done without holy water. Even the butter-churn is sprinkled with it before the churning commences, that the cream might work the better. It purifies the air, heals distempers, cleanses the soul, expels Satan and his imps from haunted houses, and introduces the Holy Ghost as an inmate in their stead. It is generally believed, that the holy water blessed at Easter and Christmas, possesses superior virtue, on which account several tubs or barrels full must be blessed upon these occasions, in order to supply the increased demand. Protestants

being quite incredulous as to the miraculous virtues ascribed to holy water, have abolished the use of it, and are of opinion that it bears a strong resemblance to the lustral water that was commonly used in the rites of pagan superstition.

'Salt in like manner is pressed into the ceremonial of religion, probably because in the New Testament the apostles were called the salt of the earth. It is blessed for a variety of purposes. After being, first of all, duly exorcised itself, it is made use of in the administration of baptism and in the manufacture of holy water.

'The ceremonial of blessing the oils—the *oleum infirmorum*, the oil for the sick, the *oleum catechumenorum*, the oil for catechumens, and the *chrisma* or *chrism*, is complicated beyond measure, and magnificent withal. On Maundy Thursday it is consecrated by the bishop, robed in his pontificals, in the presence of the diocesan clergy, robed in their vestments; who all, at the appointed times, while it is in progress of consecration, worship it by triple genuflection, salutation, and psalmody!!! The holy oil is adored on Maundy Thursday, just as the cross is on Good Friday; on which latter occasion also, a multiplicity of odd ceremonies takes place.

'The worship of inanimate things is justified on the score of its being merely relative; that is referable to something really entitled to our adoration. There may be some reason in this. But what object of this kind is there to which the adoration of the oils may be referred?

'The efficacy of this benediction lasts but for one year; at the expiration of which, it is understood that the holy oil becomes unfit to *communicate grace*, and should be committed for combustion to the devouring element of fire. The solemn consecration by the bishop, backed by a multitude of crosses and insufflations, &c., &c., performed by the body of priests in attendance, proves insufficient to protect it from the injuries of time and the decay of nature; just as happens to the consecrated host, which, when it happens to suffer decomposition, is acknowledged to be nothing more than decayed bread, unfit to nourish either body or soul.' pp. 140—145.

A separate chapter is devoted to the exposure of the superstition connected with the supernatural amulet called the Scapular, which Mr. O'Croly charges his quondam brethren with conniving at, though fully aware of the falsehood, profaneness, and absurdity of the atrocious imposition upon Hibernian credulity. Of this, however, as of other integral parts of the baptized paganism taught by the friars, 'no authorized catechism contains a syllable; the secular clergy never make it the subject of their sermons or public exhortations; there is no mention made of it in the common prayer-books, or the books of devotion published for the use of the laity.' 'The student for holy orders learns nothing in the course of his studies respecting the scapular: it forms no part of his theology.'

'It is only after quitting college, and when the tyro priest enters upon the duties of his ministry, that he begins to learn something of the scapular and its extraordinary virtues. What is mentioned in the

Breviary lessons for the 16th of July might, indeed, arrest his attention a little in college ; but he learns nothing of any consequence on the subject until he comes in business-like collision with the interested high-priests of the scapular and its deluded votaries. He sees with surprise this morbid extension of religion. But he finds himself so circumstanced that he cannot, without incurring the guilt of heresy, attempt to denounce such a state of things. He copies the example of his more experienced brethren, holds his peace like a wise man, and acquiesces in the unhallowed intermixture.' pp. 196, 7.

It is evident, then, that much of what is incorporated with Popery in the extant creed and practice of the people, forms no proper and essential part of the Roman Catholic religion; so that it may be with truth and sincerity disavowed by the more enlightened Romanists; and to impute to all adherents to the Romish communion, the holding or approving of such doctrines, is calumny. On the other hand, it is equally clear, that the bishops and rulers of the Romish Church are responsible for the entire system of popular superstition and fraud which they tolerate and connive at. If this is *not* the Roman Catholic religion, how aggravated is the guilt of those Roman Catholic teachers who, knowing it not to be so, suffer their flocks to be the dupes of interested craft and imposture, and leave them, as Mr. O'Croly expresses it, 'to learn their duty to God from the apostles of falsehood.' But with regard to the danger to be apprehended from the spread of Popery,—a very distinct question from the criminality of its hierophants,—in the gross form of the vulgar idolatry it is comparatively innocuous, except to its actual victims. It is in the more insidious and plausible shape of the accredited and mitigated creed, as exhibited in the popular catechisms and apologies, in the writings of Challoner, Gothe, and others, that it can alone gain ground among an educated community.

Even in Ireland, if Mr. O'Croly's testimony may be relied upon, the priests, by lending themselves to the upholding of this 'frightful compound of jugglery, imposture, and superstition,' which has no support but in the ignorance and servile fear of the people,—have been undermining their own influence, and preparing the way for a popular re-action. Let the Irish people once begin,—and Mr. O'Croly says, they have begun—to reason and reflect on the subject, and to 'draw their own conclusions,' the talisman will soon be broken.

'The age of blind obedience is passing away ; the priests themselves have broken the spell ; nor will the *ipse dixit* of a churchman, though robed in his vestments, any longer pass as a divine oracle. The eyes of all have, in a great measure, been opened by the extraordinary and unprecedented scenes that have been exhibited this time past, and a revolution or reformation in religion seems fast approaching in this country. The multitudes, indeed, are kept together for the present



by a variety of causes ; by the force of habit, by the spirit of party, and by the dread of singularity. . . . The mass is still celebrated, and the usual number of sacraments occasionally administered. These things are kept up as matters of course by the priests, and are acquiesced in by the people. But, as to religious dogmata or opinions, as to the deference that should be paid to the clergy, or the ideas that are entertained respecting the particular merits of the Roman Catholic religion or church, there is nothing but discord or contrariety. A considerable number of the better order who go under the name of Catholics, have an utter disregard for their priests, and for the doctrines they teach ; seldom go to mass ; never to confession ; do not believe the ghostly fathers to be unerring guides in religion ; nor that the salvation or damnation of souls depends upon the capricious or interested interference of such questionable characters.' pp. 213, 214.

The statements of a witness who has turned king's evidence against his former confederates, must be received with caution ; and we cannot conceal our impression, that vindictive feeling has given edge and colouring to some of our Author's statements. His abuse of ' the great and mighty Dan,' whom he characterizes as ' the most outrageous political demagogue of modern times,' is exceedingly out of place in such an ' Inquiry ' as the Work purports to be, and comes with the worst possible grace from one of his countrymen. Whatever reason Protestant England may have to dislike and condemn the political Agitator to whom the Catholics of Ireland are mainly indebted for their relief from degrading civil disabilities, for an Irishman, an Irish priest, to join in vilifying him, is conduct that savours not a little of ingratitude. Still more reprehensible and disgusting is Mr. O'Croly's abuse of the late Dr. Doyle ; and it will be shrewdly inferred, from his deprecating the anti-tithe agitation, that the Ex-priest of Ovens would have no objection to share in the revenues of the Church Establishment.

Some of our Author's assertions are too sweeping and general, unless intended to apply only to Ireland. Thus, he tells us that, ' in regard to fasting and abstinence, the two Churches are ' fast gravitating towards one another ; that the Catholic Church ' is becoming Protestant in this respect.' The Protestant is certainly not becoming in this respect more Catholic ; and the sombre austerities of Lent, with the piety of fish-eating, are disappearing from the circles of fashionable orthodoxy. In Catholic Ireland, ' rapid strides have been made, within these few years, ' to the same state of Christian liberty.' The most contradictory episcopal regulations are in force in this particular, flesh-meat being permitted in the diocese of Cloyne, and prohibited in that of Cork ; ' so that an innocent act on the beach of Cove, would be ' criminal if performed on Rocky Island.' In the Catholic countries of the Continent, however, even in France, a punctilious ob-

servance of dietetic restrictions is maintained very generally, even by many who rarely or never enter a place of worship, or keep up the forms of religion.

Auricular Confession, Mr. O'Croly represents to be as much on the decline in Ireland as abstinence. 'In the cities and large towns, Confession is very generally neglected, except at the point of death; and at such a season, a special confession of sins is recommended in the Protestant liturgy' (Visitation of the Sick). If all Confessors were pious, discreet men, Mr. O'Croly thinks, that it would 'be a wholesome practice'; but he admits, that it becomes a fearful engine of corruption in the hands of the ignorant, the inexperienced, and the profligate; that is, of the vast majority of priests. 'The knowledge of vice is conveyed by indelicate interrogatories;' and the crimes of the Confessional are attested by the penal rescripts which have been found necessary to restrain the sacerdotal seducer. (p. 245.) The Author devotes a distinct chapter to Clerical Celibacy, which he reprobates without scruple, as 'a mere church-law', founded on 'mistaken expediency,' which has proved the source of innumerable scandals. How the discipline of celibacy works in Ireland, he leaves us to infer from significant hints. 'All things considered,' he says in conclusion, 'we think that the obstacle which this questionable discipline presents to a re-union of the Churches, or to Catholic communion, should be removed without further ceremony, when all may chant in chorus,

' " Happy homes and altars free." '

We have now gone through all the 'Points of Difference,' except the Invocation of Saints and Image-worship. As to the former, Dr. Milner admits, that 'the practice is not of imperative obligation, and that, strictly speaking, we are bound to pray only to God; an important admission, which echoes the opinion of Cassander and other Catholic doctors.' A similar admission is made by Bossuet as to image-worship. But the symbol of Pope Pius IV., embodying the decisions of the Tridentine Council, identifies the double idolatry with the Roman Catholic faith, placing the fact beyond all controversy, and rendering compromise impossible, except by the authority of another Council revoking and repealing the Tridentine decree. As to the practice of the Papists, it is, as we have seen, very little removed from the Pagan demonolatry.

'In short, what with indulgencies, and habits, and cords, and scapulars, and rosaries, and processions, and litanies to the Virgin and to the saints, and the multitude of prayers addressed to them on such occasions, religious worship is diverted from the great God, and religious hope or expectation is made to centre in the creature, rather than in the Creator.' p. 166.

The very definition of idolatry given by the pen of inspiration\*.

Mr. O'Croly, it will be seen, whether he has formally abjured the Romish faith or not, can no longer be considered as either a Papist or a Roman Catholic. In some parts of his Work, indeed, he lays himself open to the charge of latitudinarianism in his theological tenets. Chapters XIV. to XXII. are occupied with a sketch of the early history of the Church, in which it is his object, apparently, to shew, that it would have been well for the Church and the peace of society, had 'the Apostle's Creed' alone been made the test of orthodoxy and the bond of communion. The Nicene creed only served to 'give occasion to 'mighty quarrels in theology;' yet, it contains nothing to which the Arians objected, except the term *homoousion* or 'consubstantial;' and Mr. O'Croly seems to think, that Arians and orthodox might be allowed to hold their respective opinions, as ministers of the same Catholic Church, without inconvenience or impropriety. The alleged heresies which gave rise to the contradictory and irreconcilable decisions of the Councils of Constantinople, Ephesus, and Chalcedon, our Author treats as 'nothing 'more than a metaphysical dispute on an unintelligible subject, 'between persons who, in reality, were of the same opinion.' He is wrong: they were much more. They were a political dispute between rival primates, contending factions, hostile nations. Theology furnished only the pretext and the watchword for the feuds between the Greeks, the Syrians, and the Egyptians; just as the great schism among the followers of Mohammed, which divides them into orthodox and sectaries, (*soonees* and *sheeahs*,) is at bottom a national feud. The successive Councils, far from allaying the controversy, only served to produce fresh divisions, and to multiply creeds and confessions. 'The doctrine of infallibility,' Mr. O'Croly sarcastically remarks, 'does not appear to have been 'well understood at that time.'

'Here was council against council, anathema against anathema; Nestorius condemned and acquitted at the same time, by bishops too, who are all now accounted orthodox. The immediate consequence of all this was endless controversies, scandals, and schisms. The words of Gregory Nanzianzen, relative to the councils of his time, may well be applied to the Council of Ephesus under St. Cyril. "He never," he said, "saw an assembly of bishops that had a happy conclusion; that, instead of remedying the evil, they always increased it; that their obstinate disputes, and the ambition of overcoming and domineering, completely warp their judgements; and thus it generally happens, that they whose duty it is to judge others, are actuated more by ill will than by a desire of reclaiming and correcting." What in this case becomes of infallibility?' pp. 136, 137.

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\* Rom. i. 25.



What becomes of some other things besides infallibility? What becomes of the authority of tradition and primitive antiquity, the great umpire which, according to the doctrine of our High-churchmen, is to overrule all private judgement, and to settle the meaning of Scripture? It is the 'peculiar genius' of the Church of England, Mr. O'Croly should have been told, to defer to these 'four most famous ancient general councils,' as Hooker styles them; and it has, moreover, adopted a creed with an apocryphal title, which can claim no such venerable origin. If Mr. O'Croly deems the Nicene Creed a superfluous, and even mischievous, innovation upon the simplicity of the primitive symbol, what must be his opinion of the Athanasian? Upon this point he is silent; but he assigns as the reason that the decisions of general councils, far from producing unity of faith, have only gendered schism, 'that they have not kept themselves within proper boundaries, but have defined things that are undefinable, and treated matters of opinion as undoubted matters of Revelation.' (p. 131.) A just remark, if the phrase 'matters of opinion' be not taken in too wide a latitude. But here again, Mr. O'Croly writes like a Puritan more than an Orthodox Churchman.

Finally, on the subject of Intolerance, our Author not only explicitly affirms that the duty of exterminating heretics is the true doctrine of the Romish Church, but he ridicules the solemn disclaimers and abjurations of the Irish Catholic bishops and priests; charging them with prevarication and perjury, because, 'amid all their fine professions of toleration and liberality,' they are 'the abettors and instigators, if not the very authors, of the savage, bloody persecution,' which is at present being carried on against 'the whole body of the Irish Protestant clergy;' 'a persecution that has for object nothing more nor less than the utter extinction of Protestantism' in that country. (p. 241.) Such a declaration, coming from the Priest of Ovens, will no doubt be cited as proof positive, Old Bailey evidence, that the destruction of every Irish Protestant is what the Romish bishops and priests are aiming at, and that the cry of the half-starved peasantry against their oppressors, is only intolerance! Truly, Mr. O'Croly, this is going a little too far.

That the Romish Church avows and maintains the doctrine of Father Dens as to the duty of exterminating heretics, is undeniable. The Encyclical Letter of the present Pontiff, circulated extensively both in Ireland and in this country as an authoritative document, raves against the sacred rights of liberty of conscience, and the principle of civil freedom, in the spirit of the Innocents and Sextuses of the darkest ages\*. The Canons of the

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\* See Eclectic Rev. for last July, p. 2.

Romish Church still thunder forth their brutal anathemas against all Protestants as heretics; and those whom a Church anathematizes, it wants but the power to deal with as criminals. As to the doctrine of the Romish Church, there can be no question. But are we to hold every member of a communion personally responsible, notwithstanding his solemn protest, for all the principles sanctioned by the authority of the Church to which he belongs, and all the acts of its rulers? If so, every member of the Church of England is equally chargeable with intolerance. The unrepealed Canons of the English Church, denouncing the terrible penalty of excommunication—a civil punishment amounting to outlawry—against all Dissenters, differ nothing in spirit from the most intolerant decrees of the Romish Church. The penal statutes of Elizabeth against Protestant Nonconformists, are as savage in their intolerance as the dogmas of Becanus and Peter Dens. And wherein does the spirit fostered by the Establishment towards Dissenters differ from the intolerant fury which led to the persecutions of the Star Chamber, except in the restraint which is laid upon intolerance? If even Laud finds among the Clergy of the present day his admirers and panegyrists; if a Bishop can give his deliberate sanction to a work denying to Dissenters the name of Christians, and stigmatizing Nonconformity as a worse crime than Drunkenness; if the claim of Dissenters to the rites of Christian burial, and even to marriage, has been openly denied by ministers of the Established Church; if attempts have been made to revive the obsolete rigours of the Ecclesiastical Court, in order to compel the exactions wrung from Dissenters in the shape of Church-rate; if things like these can be acted in the broad light of Protestantism, notwithstanding the progress and diffusion of liberal principles, what would the Dissenters not have to fear, were their civil and religious liberties again at the mercy of the Church restored to its ancient political ascendancy? The remark that the times are altered, will apply to one Church as well as to the other. We have no fear that the days of persecution will return; but in such an event, we should have no more confidence in the tolerant principles of Bishop Blomfield than in those of Dr. Murray, who, of the two prelates, exhibits so much more of the spirit of charity. We again avail ourselves of the language of Mr. Jay.

“ But are you not afraid of Popish persecution? ” We are not afraid. It is perfectly a bugbear, unless you can turn the world upside down. Juster views prevail, and they cannot be unlearned. Parties have committed themselves on the side of freedom too far to recede. Persecution is a wickedness that can never again be established by a law. The trial indeed has been made.—What persecution is there in America, where Catholics are as free as others? What persecution is there in the mixed countries of Europe, and even where the Popish is the major part of the inhabitants? See the Cantons of



Switzerland, where, in many of the towns and villages, the Catholics and Protestants alternately use the same places of worship.

“But is not Popery always the same?” And is not Presbyterianism always the same? and does not the requisition of its formulary *enjoin* and *bind* all its true sons to do everything in their power to “root out and destroy all papacy and *prelacy*?” If some things are the same, others are not; and to these the former must bend, and by these they must be regulated. Why has not Popery for ages burnt any one for heresy? They could not do it; could not do it even in their most devoted realms. The force of opinion in time becomes more powerful than any law, than any authority. We may dare every Popish power to put one Protestant to death! The Heavens would reveal the iniquity, and the earth rise up against it, and ring from one end to the other with reproach and horror.”

*Jay's Sermon, pp. 30, 31.*

In charging the Irish bishops and priests with abetting a ‘bloody persecution’ against the whole body of the Protestant clergy, with a view to the utter extinction of Protestantism in Ireland, Mr. O’Croly lays himself open to the imputation of either being actuated by violent resentment, or influenced by sinister motives. Making every allowance for the zeal of a convert to Protestantism, it is passing strange that he should be wholly silent as to any wrong, or grievance, or cause of provocation of which the Irish peasantry have to complain, and that all his wrath and indignation should be directed against those who refuse to pay tithes to the Protestant clergy;—that he should characterize as bloody persecution,—not the collecting the tithe wrung from the widow at the point of the bayonet, not the wholesale ejection of Catholic tenants from the estates of Tory landlords, not the penal laws of the days of Orange ascendancy, but—the anti-tithe agitation,—the passive resistance opposed to the collection of a hated tribute. It was not Archdeacon Ryder, but Widow Ryan who was the persecutor, when her son perished at Rathcormac! So the Standard represents the Dissenters of England as persecuting the Established Church, by their endeavour to get rid of the imposition of Church-rate, and seeking the redress of their other grievances! Who does not know that the lamb has in all ages been the persecutor of the wolf? The Irish Church is suffering persecution from the shoeless, half-starved potato-eaters of Ireland, inasmuch as they have rebelled against the tithe-proctor! But the Presbyterian Church of Ireland, which is somewhat more Protestant than the Establishment, is regarded by the Catholics with no such angry feeling. No persecution is carried on against the Presbyterian clergy, or the Methodists, or the other Dissenters, whom the utter extinction of tithe would not affect, but who must be all swept off, before Protestantism in Ireland could be annihilated. Now we really



cannot believe that the Irish bishops and priests contemplate any such insane and diabolical consummation. That they desire the downfall of the Irish Church Establishment, so far as regards what are termed its temporalities, no one doubts. So far as it rests upon compulsive exactions, we participate in their wish, and that for three reasons: first, because we have no desire that Protestantism should be upheld upon Popish principles; secondly, because we believe the Irish Church Establishment to be the greatest obstacle to the spread of the Protestant religion in Ireland, and a mill-stone about that which alone deserves the name of a Church; and thirdly, because the best, if not our only security against the re-establishment of the Romish Church in Ireland, or its being taken into alliance with the State, is the entire abolition of the system of ecclesiastical monopoly and State patronage. Upon the principle of Ecclesiastical Establishments, the Romish ought to be the established Church of Ireland, as well as of Lower Canada. The proposal to offer the Irish Catholic Church an endowment duly proportioned to that enjoyed by the Protestant Church, has been repeatedly advocated. Some compromise of the kind will be inevitable, unless advantage is taken of the present auspicious moment, when the Irish Catholics repudiate the insidious bounty of the State, to throw the support of the Episcopal Church upon those who ought to be at the cost of its maintenance,—those who glory in belonging to it. If the Roman Catholic religion has survived the overthrow of its State Establishment and the alienation of the Church property, and has even gathered strength from its political depression, what reason can there be to apprehend that the Protestant faith would suffer from the abolition of the Establishment; more especially when the only form of Protestantism which has lost ground to Popery, is the Established Church?

Mr. O'Croly's Work supplies additional proof that nothing can arrest the progress of Protestantism in Ireland, except injustice to the Catholics. Centuries of crime have developed the character and attested the efficacy of the Church and State system,—the propagation of the Gospel of tithes and benefices, by levying tribute on those whom it has been found impossible to convert. It is more than time that a system in better accordance with the spirit of the New Testament were adopted. Whether the Episcopal Church in its present form, even if divorced from the State, is the best fitted to cope with Romish error, may indeed be questioned. It is neither by conciliating nor by aping Popery, that Protestantism has ever extended its triumphs. The evangelical portion of the Irish clergy are fettered and trammelled by the yoke of ecclesiastical bondage, which they yet delight to wear; and the points of approximation between the two Churches, though they may be points of attraction to a few, are found, in effect,

points of weakness. Mr. O'Croly's Inquiry may serve to shew that there is no tenable position between the Roman Catholic Church and the ground occupied by the Puritans and Nonconformists. The Church of England is a half-way house between Popery and Protestantism, standing so nearly on the frontier line, that it is difficult to say to which territory it more properly belongs. But when the field is to be taken against the Romanists, it is found necessary to fall back upon the stronger country possessed by other denominations of Protestants. Thus we find Mr. O'Croly, perhaps unconsciously, far overshooting the moderate Protestantism of the Church of England, and arguing like a sound Presbyterian.

If, then, the Episcopal Church is destined to be made the instrument of extending the pure faith of the Reformation in Ireland, she must herself drink far more deeply of the spirit of the Reformation, and shake herself free from the bondage of human authority. If, instead of this, she continue to repel with haughty contempt, all who refuse to conform to her obsolete and arbitrary enactments, or to pay tribute to her political ascendancy, and treat as alike aliens and enemies, Presbyterians and Papists, Evangelical Dissenters and Infidels, the work of God will be carried on by other instrumentality, and the Church of Elizabeth will pass away. 'Any Establishment', said Coleridge, on learning that Southey had represented the Church as in danger from the combined attacks of Infidels, Papists, and Dissenters,—'any Establishment which could fuse into a common opposition, into an opposition on common grounds, such heterogeneous and conflicting materials, would deserve—ought to be destroyed.'

Hitherto, to keep down the Papists has been the sole aim of the Irish Churchmen; and the panic alarm which the No Popery cry is intended to produce, is as selfish and worldly in its spirit as it is unintelligent. It is not the soul-destroying errors of the Romish Church which awaken this jealousy of its increase, but the dread of its regaining the power to persecute—to retaliate on its persecutors. Call not this coward apprehension a religious feeling. It is the terror of ignorance, which is always allied to hatred; and the only methods of counteracting Popery, to which these nursery fears have led, are political securities—iron bars and wooden shutters to keep out the wolf. Strip Romanism of all its power to persecute, strain it from its grosser paganism, let it be rendered politically harmless,—as it is in England and Scotland at the present moment,—in this mild, and mitigated, and comparatively inoffensive form, to which the progress of education is fast reducing it, it must still be viewed as an awful corruption of Christianity, to be combated with all the weapons of which the spiritual warfare allows.



- Art. II.—1. *Letters on Masonry and Anti-Masonry*, addressed to the Hon. John Quincy Adams. By William L. Stone. 8vo. pp. 575. New York, 1832.
2. *Matthias and his Impostures*: or the progress of Fanaticism illustrated in the extraordinary Case of Robert Matthews, and some of his Forerunners and Disciples. By William L. Stone. 18mo. pp. 347. New York, 1835.
3. *Tales and Sketches*—such as they are. By William L. Stone. 2 vols. 12mo. New York, 1834.

NONE of these books are likely to be reprinted in this country. The former two relate exclusively to local occurrences, and, as such, would probably not obtain extensive circulation away from home. The last comes at a wrong time: with tales and sketches good, bad, and indifferent, the English book-market is now fairly inundated. And yet, all these volumes are interesting, and deserve a better fate than we have predicted for them. The first, notwithstanding its unpromising title, carries with it the charm of fiction, while it yet bears in every page the impress of historical truth. The second is a touching narrative, replete throughout with melancholy instruction. Some of the *Tales* exhibit bold and vigorous sketching which would throw no discredit on names ranking high in that department of literature. All the volumes are well written. We have observed Colonel Stone's name for some years among the contributors to Ackermann's "Forget Me Not;" but we had no idea, until these volumes reached us, that he held so prolific a pen.

'Fanaticism,' says a well-known modern writer, 'is enthusiasm inflamed by hatred.' We have here before us three distinct *illustrations* of the working of this malign emotion, each fully bearing out the truth of the definition. We shall take them up in turn. The history of the abduction and subsequent murder of William Morgan, for revealing the secrets of freemasonry, which took place in the State of New York in the year 1826, comes first under notice.

Our readers will not much care about the political bearings of Morgan's history, or the influence it eventually exercised over the American elections; we shall therefore simply give them a succinct history of the abduction and murder, which, at the time it took place, was generally believed in this country to be an ingenious fiction, got up for the purpose of selling a book purporting to be a revelation of the secrets of freemasonry; and it is interesting now, only as illustrative of the fact, that secular associations are sometimes supported in a spirit quite as fanatical as ever disgraced any ecclesiastical body.



William Morgan, it appears, was an operative mason by trade ; shrewd, but somewhat dissipated ; a sort of oracle amongst the lower classes of loungers in the precincts of village inns, but with the credit of possessing a malicious and vindictive disposition. When or where he became a member of the freemasons' fraternity, is not clear ; but, in the year 1826, it seems he was excluded on account of his ' bad habits ' from a Chapter at Batavia, (United States,) and that, stung with rage, he immediately formed resolutions of revenge. Accordingly, in the summer of that year, he announced his intention of publishing a full disclosure of the secret rites and ceremonies of freemasonry. This at first excited little notice ; but at length, some agitation began to disclose itself, the precursor, as it proved, of a most tremendous storm of passion. Threats were heard in whispers, that the masons were determined by some means to suppress the book ; and discussions concerning the matter were very indiscreetly admitted into the newspapers. About this stage of the difficulty, a negotiation was entered into between the masons and Morgan, which ended in his delivering up to them a mere copy of his manuscripts, while the original was still preparing for the press. As soon as this cheat was discovered, the exasperation of the freemasons appears to have passed all bounds ; and a variety of schemes were set on foot in order to stop the progress of the dreaded work. The first plan was, the arrest of Morgan by virtue of an execution for debt,—the real object being, if possible, to get possession of his all-important papers. This scheme, however, failed. The excitement continued rapidly to increase ; and the number of strangers suddenly appearing and disappearing at Batavia, without having apparently any particular business in the village, awakened unpleasant suspicions.

' It became daily more manifest,' (says Mr. Stone,) ' that there was a growing determination to suppress the intended publication at any and every hazard. And it has been asserted, that, even thus early, the intenseness of their anxiety betrayed the parties, in very many instances, into an avowal of intentions and feelings, shewing how little they were disposed to regard the laws of the land, and the lives of their fellow citizens, if the violation of the first, and the destruction of the second, should become necessary to effect that object.'

The next measure resolved on, for accomplishing the destruction of the manuscripts, was a nocturnal attack upon the printing office, in the hope of seizing either the copy, or, if printed, the sheets of the work, or both. For the execution of this enterprise, fifty men assembled, under the conduct of a Colonel Sawyer, a high mason. The party, however, found the office guarded, and, to avoid risking their lives, withdrew. They now resolved upon the capital offence of arson.

' On the night of Sunday, the 10th of September, the people of

Batavia were startled from their slumbers by the appalling cry of fire—the flames were bursting from the stairway of the printing office, but had been so early discovered, that they were soon got under without occasioning any considerable damage. These offices were in the upper stories of two wooden buildings, with a stairway between them; and the lower stories of both were occupied, to the number of sixteen persons; so that the lives of all these people were jeopardized by this diabolical act; while, moreover, had the expectations of the incendiaries been realized, a large portion of the village would probably have been involved in the common ruin. Indeed, the calamity was averted only by a signal interposition of Providence.

On the 11th of September, Morgan was again arrested for debt and taken to prison. That same night, a pretended friend paid the debt, and obtained his liberation; but, as he left the prison, he was again seized, gagged, forced into a carriage, and carried to death under circumstances which, if they had not come out on oath before a court of justice, would be absolutely incredible.

‘On the 19th of September, eight Masons, having finally determined to put their prisoner to death, believing, probably, that it would be safer to have a smaller number actually concerned in the execution, held a consultation as to the best mode of proceeding. The object was to select three of their number for executioners, and to have the other five excluded, and so excluded, that neither should know who else besides himself was thus released, or who were the executioners. For this purpose, the following ingenious process was devised:—They placed eight tickets in a hat, upon three of which were written certain marks, and it was agreed that each one of their number should simultaneously draw a ticket. They were instantly to separate, before examining their tickets, and walk away in different directions, until entirely out of sight of each other. They were then to stop and examine the slip of paper they had drawn, and the five drawing the blanks were to return to their own homes, taking different routes, by which means neither of them would know who had drawn the fatal numbers, and of course no one of the five could be a witness against the others! The three drawing the tickets designated,—a bloody hand should have been the device,—were to return to the magazine at a certain hour, and complete the hellish design. The manner of his murder is believed to have been, by attaching heavy weights to his body, and taking him out into the middle of the stream in a boat, where, at the black hour of midnight, he was plunged into the dark and angry torrent of the Niagara!—The boat for this purpose was got in readiness by Adams, in obedience to the commands of the vengeful conspirators. But he, with all those deeper than himself in guilt, (excepting the villain Howard,) failing in being brought to justice in this world, has been summoned to render an account at the bar of a higher tribunal.

‘Such was the melancholy fate of William Morgan,—a free American citizen, whose death is unavenged. He was stolen from the bosom of his family by an infamous perversion of the forms of law,—he was thrust into prison for the gratification of private malignity,—he



was kidnapped under the guise of friendship—transported like a malefactor one hundred and fifty miles through a populous country,—and executed in cold blood by a gang of assassins, under circumstances of as damning atrocity as ever stained the annals of human delinquency! Nor was the crime perpetrated by ignorant or hungry banditti, or for the lust of power, or of gold. The circle of the conspirators embraced, directly and indirectly, hundreds of intelligent men, acting, not on the spur of the occasion, from sudden impulse or anger, but after long consultations, and weeks, and even months of preparation. Those immediately engaged in the conspiracy, were men of information, and of high standing in their own neighbourhoods and counties; embracing civil officers of almost every grade; sheriffs, legislators, magistrates; lawyers, physicians, and even those whose calling it was to minister at the altar in holy things. Along the route of the captive, the members of the Masonic fraternity left their occupations, however busily or urgently engaged, and flew at a moment's warning, to aid in his transportation to the spot where his sufferings were ended. A clergyman preceded him, moreover, heralding his approach from town to town, and announcing his captivity to the assembling brethren before whom he was simultaneously to deliver a discourse, dedicating a Masonic temple to the service of God and the holy St. John; and enforcing the golden maxims of "PEACE, HARMONY, AND BROTHERLY LOVE!" Arrived at the end of his journey, the wretched victim was imprisoned in a fortress over which the banner of freedom was streaming in the breeze. In vain did he plead for his life: and in vain did he implore the privilege of once more beholding his wife and children. Nay, more, with worse than barbarian cruelty, was his final request of a BIBLE denied, to soothe his last hours, and point him the way to a brighter world,—brighter, far, had he been prepared to enter it, than that upon which he was in a few hours forever to close his eyes! And what was the mighty offence of the miserable man, that he must thus be hurried to his final account, without being allowed a last farewell of his wife, without suffering a single ray of divine light to glance across his path, or illumine the dark atmosphere of his dungeon,—but sent to his dread abode with all his imperfections on his head!—Why, forsooth, he was about to expose the wonderful secrets of Freemasonry!—It was feared he would tell how "poor blind candidates" are led about a lodge-room by a "cable tow," and how they kneel at the altar, at one time on one knee, and at another time upon the other! It was feared he would tell how they stumble over the emblems of "the rugged path of human life," or bend with humility beneath "the living arch!"—*Letters on Masonry*, pp. 544—546.

This atrocious proceeding, as might have been expected, led to the immediate formation of associations for the purpose of putting down Free-masonry altogether. The institution itself was made responsible for the alleged murder; and Christianity and Free-masonry were held to be incompatible. 'Exemplary professors of religion,' who would not consent at once to abandon free-masonry, 'were excluded from the communion table.'

There is much in this proceeding that is highly characteristic of



the people. Brother Jonathan is, in many respects, old John Bull over again, unembarrassed by any artificial restraints. The same wrongheadedness, but, we believe, in the main, right-heartedness distinguishes him. Only awake him to a sense of wrong or injustice, disabuse him of his flatterers, and get him to lay aside for a moment his pride and his prejudices, and the goodness of his nature comes out in defence of right or truth, with a vigour and an energy foreign to the habits of any other people, and as unrelenting as it is resistless. The present lamentable state of public feeling in America with regard to Slavery, is no valid exception to this statement. Our pages will bear ample testimony to the decision, (some persons may think, bitterness,) with which we have condemned their abominable treatment of the Blacks; and we do not, and will not, abate a jot on this score; but we must at the same time confess, that, with all its wickedness, there is a dash of old English character in it. It is the working of some of the bad blood of the old country;—tenacious of privilege,—indignant of reproof,—violent at the idea of foreign interference, but (may we not hope?) withal anxious, amid all this bluster, to avail itself of the first favourable opportunity for repairing wrong, whenever it can be done with the least possible sacrifice of pride! We do not despair of our brother. Let the leaven which is even now rapidly diffusing itself among all classes in the States work a little longer, and we shall hear some day, that *slave-holders* as well as gin-drinkers and free-masons are accounted as “heathen men and publicans.”

The strange tragedy of which we have given a brief outline, stretches in all its details, as given in the volume before us, through nearly 600 pages octavo. Above one hundred of these are occupied in a complete exposition of Free-masonry, which, we should suppose, can now scarcely be called a mystery. Four hundred more are devoted to the history of the Committees and Conventions,—the Trials,—Special Circuits,—and multiplied correspondence, in which, among others, Governor De Witt Clinton, the Earl of Dalhousie, and Sir Peregrine Maitland are severally engaged in the detection of the criminals. The remainder is devoted to remarks on the Newspaper press of the United States; to inquiries as to what extent the Masonic lodges and chapters were implicated in the transaction; and finally, to the setting forth of reasons why all good men should abandon the institution of speculative masonry.

For the remarks on the Press of the United States, we must make room. They are curious and instructive. Our first extract relates to the kind of control which the public there exercise over their Newspapers. We happen to know some English Readers of Periodicals who might learn a lesson from the following very just and spirited remarks.

' This practice of withdrawing subscriptions from papers, on every trivial occasion, for a mere difference of opinion between the editor and subscriber, upon accidental questions, more frequently abstract than of national importance, I have ventured above to denominate *American*. In no other country, according to the best information I can obtain, is it so frequently resorted to, as in this: and in my view, it is but a sorry method of manifesting displeasure, or dissent. With papers long established and liberally supported, these individual instances of private proscription can have little effect; but, in respect of papers enjoying slender patronage, and struggling for existence, they strike at the root of the freedom of thought and discussion. In this point of view, connected with the erroneous principle upon which all our public journals are established, this illiberal system may be said to work essential injury. So far as it goes, it is directly at war with free discussion and the independence of the press. Far better would it be, in this respect, if, in the work of composing and vending newspapers, there was the same division of labour, which exists in the European capitals. There, the editors and publishers have no personal knowledge of their supporters, as such: here, they are known to nearly all; and the support which newspapers receive, is but too frequently begged on the one hand, and bestowed on the other, more in the form of personal favoritism, than in the manly and independent course of business, in which favors are neither known nor acknowledged on either hand. Where such are the relations between publisher and subscriber, there is no such thing as the freedom of the press. Every paragraph must be carefully balanced, and frequently all its pungency and meaning must be frittered away, to render it inoffensive to Mr. A., or palatable to Mr. B. Even gross official delinquencies must remain unwhipped of justice, and the cause of morality left to vindicate itself, lest peradventure the offending officer is a *patron*! forsooth, or Mr. C. and Mr. D. do not acknowledge the same criterion of orthodoxy, either in morals or religion, which the publisher, according to his sense of duty, would wish to uphold.

' Let me not be misunderstood, however, as maintaining the opinion, that the subscribers to a paper have no right to exercise this species of influence, or to manifest their displeasure in this way, under any, or even under very many, circumstances. I am speaking only of respectable papers, conducted by educated and responsible men,—by men who have character at stake themselves, and whose principles and general mode of conducting their papers, are, upon all great cardinal principles of government,—upon all leading measures of public policy,—held in common by editor and subscriber. It is in cases like these, that I condemn the disposition so prevalent in this country, of endeavoring to avenge every trifling disagreement, or even a casual error, by striking at the pocket of the publisher. It is an ignoble device, unworthy of all who are willing that the same freedom of thought and action should be enjoyed by others, which they glory in exercising themselves. But when editors are derelict in their duty to the public,—when they belie their professions, and degrade their calling,—when they prove recreant to their principles, or habitually violate the proprieties of the press, and the courtesies and charities of social life,—when, from change of con-



ductors, or for base bribes, they turn their backs upon old friends and old principles,—or when, from general licentiousness, personal scurrility, a mockery of things sacred, and a disregard of those principles of morality and virtue which form at once the jewels of private life, and the true glory of the state, a newspaper becomes unworthy of support, and unfit to be received into families,—then is it a high moral duty to discard the offender, and make him feel the heaviest weight of public, as well as of private indignation and scorn. But in such instances, the remedy should be effectually applied; for every effort to crush the growth of vicious principles, or to check the career of those who disseminate them, which falls short of the object, “serves no other purpose than to render them more known, and ultimately to increase the zeal and number of their abettors.” *Letters, &c.*, pp. 526—528.

Our next extract relates to the general character of this mighty Engine for Good or Evil; and the picture is certainly anything but flattering to the Transatlantic Editors.

‘Talk as we please of the despotisms of Europe,—of the restraints imposed upon the mind and the tongue,—I hesitate not to avow, that neither in England nor in France, is the press held in such abject subjection, as the great majority of the American presses are by demagogues and the discipline of party. It is said to be a difficult thing to draw the line between the liberty of the press, and its licentiousness; but heaven knows that in this country the line is as broad and as visible as can be desired. We have licentiousness enough on all sides, and upon every possible subject. The eye sickens at the profligacy of the press, and the mind turns from it with abhorrence and loathing. With this portion of the press, the bitterness of party is mingled in every thing; and the ferocity of its attacks, is equalled only by the profligacy of its conductors. “Gorgons, hydras, and chimeras dire, are harmless monsters compared with such a press. No matter how virtuous, how innocent, or elevated, or noble, or persuasive, or beneficent the character may be, which is the object of its exterminating purpose,—be it Socrates, or Cato, or Peter, or Paul, or John Rodgers, or the Saviour of men himself; there are neither eyes, nor ears, nor heart, nor compunction, nor feeling, nor flesh, nor blood. The general and inexorable cry, crucify! crucify! consummates the fate of the victim.” Still, with all this apparent liberty, it is not that liberty of the press which is the safeguard of freedom. There is among the mere party papers, little of that noble spirit of independence, that is exercised in England and France, which assumes the right of free and manly discussion of every subject in which the public becomes from day to day interested, or which appertains to the political or civil relations of the country. When a candidate is to be assailed, or an incumbent hunted down,—no matter for his services, his wants, the purity of his character, or his claims upon the gratitude of his country,—“spare no arrows,” is the maxim; while the cause of sound morals and enlightened government, and the love of truth, are as far from their thoughts as the remotest orb from the dull sphere on which they are unworthy to tread. It has been well remarked by the anonymous



author I have just quoted above, that every good has its counterbalancing evil. "The contemplation of the delightful freedom of our institutions, is most pleasant. But the extreme license, the coarse abuse, the gross misrepresentations, the frequent and unprovoked assaults of private character, the wanton dragging of names before the public eye,—these are great counterbalancing evils of freedom, for which there can be no effectual corrective, but the slow and distant one, to be found in an enlightened public sentiment. Whenever general feeling shall be guided by gentlemanly tact, and correct conceptions of what is right, and respectable, and dignified, and of good report, any attempts of those who assume to sway that feeling, and direct the public sentiment, to overstep the limits of decorum, unsustained by it, would be at once repressed by a general and palpably indignant expression of the public award in the case. The rebuked party would be instantly awed back to propriety and duty. Unhappily, all the individual minds of which the public mind is composed, are so liable to be swayed by prejudice and passion, and there is so much temper in party feeling, mixed up with all the expressions of the public will amongst us, that it is long before we may promise ourselves, that they who are the most efficient in guiding public opinion, will find their land-marks, and stand corrected when they go beyond them." The fervent prayers of all good men are needed, that this time may speedily come; for unless it does, it is greatly to be feared that the evil will have become incurable. A lax state of political morals among the people, and a degenerate press, operate with mutual and fatal effect upon each other, and the course at the present day is tending downward with fearful rapidity.

There have been other atrocities, equalling the outrage upon Morgan, that have been concealed from the readers of those papers, or denied, or extenuated, for political purposes. Look at the conduct of the same description of presses at the present moment. Look at the government papers, from which, if from any, the people should receive the fullest and most impartial details of the public affairs of the land. The same vindictive spirit of party which I have been attempting to describe; the same suppressions of every publication calculated to render even common justice to their political opponents; the same studied suppressions of the truth, which marked the course of the presses opposed to Anti-masonry,—is openly practised, and publicly defended. An English or French journalist would scorn to suppress the speeches in opposition, in either the parliament or the chambers. No matter how strong their party feelings, the presses on that side of the Atlantic would never stoop so low as to deprive the adversary of a fair hearing. The speeches and documents, therefore, upon all questions of moment, are impartially reported, and the comments of the editors given thereon in gentlemanly language. There is a degree of fairness and manliness in this course of political controversy, which commands respect, and illustrates the true character and uses of the freedom of the press. But instead of imitating such examples of candor and magnanimity, by publishing the speeches of the soundest and most eloquent in opposition, our partisan prints, from the government official

to the end of the catalogue, make a merit of substituting therefor, their own miserable commentaries and malignant distortions.

*Ibid*, pp. 529—532.

The last quotation we shall make, bears so directly upon a question now agitated among ourselves, that no apology will be necessary for its introduction.

‘ It is indeed a deplorable state of things,—such as almost to induce a belief that the press has become of questionable utility. Certainly, from more than one half of the newspapers of the United States, the people derive no benefit either on the score of intelligence or morals. The small modicum of knowledge which is imparted to them, only leads them into error; and instead of enlarging and liberalizing their minds, they are narrowed by new-created prejudices, and blinded by misrepresentations that are not accidental. A great cause of this alarming evil, is to be found in what the world ignorantly enough conceives to be a blessing,—the cheapness of newspapers, and the facility with which new ones are established. In England, there is attached to the newspaper press, an array of talent and learning, which commands the confidence and respect of the community. In France, the great master spirits of literature and science—the first men of the age and country, are connected with the press. Hence, when it speaks, it is with a degree of force, and energy, and talent, calculated to render the press that effective engine of moral power which it was designed to become. But it is far otherwise in this land of a thousand newspapers. Five hundred dollars, raised by subscription, will start a press; every village must have its paper; jealousies arise, and that paper must have its competitor. Personalities soon take the place of argument, even upon local and trivial matters: flippancy is mistaken for wisdom; smartness for talent; epithet for argument; and a reckless disregard of the feelings of others, and of the courtesies of life, for that manly independence which ought to characterize the guardians of the citadel of freedom.

‘ But *nil desperandum* should be the watch-word of every patriot: and though we have in some respects fallen upon evil times, yet we shall do well to remember, in the words of Robert Hall, “that wisdom and truth, the offspring of the sky, are immortal; while cunning and deception, the meteors of the earth, after glittering for a moment, must pass away.”’ *Ibid*, pp. 533, 34.

One word before we close the book. If so much fanatical excitement, leading to such terrible results, could be kindled and sustained by the obstinate folly of one unprincipled man, in persisting to publish what he had sworn to conceal, how frightful may be the commotion destined to follow the gradual, but certain exposition of the injustice of Slavery, of the cruelties perpetrated by its abettors, and of the impossibility of its continuance being permitted! History is fruitful in examples of the dangers resulting from popular excitements. There is no foretelling the



lengths to which an excited populace may be hurried, when under the unrestrained power of their passions. We would have all parties in America look to this. The Slave-holders and their friends,—the interested and the prejudiced,—the selfish and the proud,—should take care, lest, in the fury of their present ungovernable tempers, they commit acts which may one day involve a fearful moral retribution. The Abolitionists, strong in the righteousness of their cause, will, we trust, never forget the injunction of the Saviour, "Be ye wise as serpents and harmless as doves."

We now turn to "Matthias and his Impostures." Here we have Fanaticism quite in another form. The High-priest of the Temple, is, in this case, a kind of half madman, half knave; and the deluded worshippers, a select company of persons, once respectable, intelligent, and devotional, but now deeply afflicted with a species of monomania; not unlike, in some of its manifestations, to that which a few years ago broke out with such virulence in Regent Square, and which still, as a chronic weakness, lingers about Newman Street and some other localities.

We shall pass over the early history of the chief actor, in order to trace more minutely the rise and progress of the delusion among those who subsequently became, first his adherents, and then his victims. The first indications of mental error were, as might have been expected, connected with moral delinquency, viz., the indulgence of a censorious spirit, and exclusive pretensions to holiness; then came extraordinary gifts in the interpretation of Prophecy; and finally, the putting forth of a claim to the power of working miracles through faith.

About the year 1821-22, Mrs. \* \* \*, a lady who had but a short time previous been admitted a member, on profession, of one of the Presbyterian churches in the lower part of the city of New-York, began to manifest a spirit of unwelcome censoriousness towards other members of the same church. She was the daughter of a clergyman, long retired from the pulpit, however, but a devout and holy man—of a most lovely disposition—unostentatious in his manners and pretensions—full of charity and good works—and in all respects one of the most amiable and interesting men with whom it has been the happiness of the writer to be acquainted. The daughter was of a gay and cheerful disposition; and on making a profession of religion, was esteemed as one who would adorn the Christian character, by contributing to its loveliness and good report. But she soon became gloomy and ascetic, and assumed a severity of aspect and conversation which occasioned not a little surprise. These indications were presently followed by a spirit of fanaticism, which was manifested in various ways. She first directed her attention to what she considered the gaiety and extravagance of female dress, and denounced the plumes upon the hat of a lady who had been a professor before her, and indeed had affectionately invited her attention to religious subjects, before she had herself



turned her thoughts in that direction. She next visited her pastor, and demanded a reformation in the wardrobes of the ladies of his household. Gaining over two or three other ladies to her views, further efforts were made by them in the same line of reform; and so much began to be said upon the subject, that the clergyman referred to preached a sermon upon female dress—which was published—and being a judicious and very able performance, has ever since been well received by the Christian public.

‘Indeed, a spirit of severity and bitterness—of censure and denunciation—towards all professing Christians who did not walk agreeably to their standard, was now indulged, not only by the lady superior, but by her disciples; which was very unlike the virtue of Christian charity so eloquently commended by Paul, in his first address to the Corinthians: and with the claim of superior sanctity was united an affectation of plainness of attire, in the assumption of which there was obviously more of spiritual pride than accompanied the richest dress in the city. One of the coterie, a lady of wealth, having divested her cap of its lace, actually called upon her pastor, to know whether he had observed her humility! She and her associates seemed to have forgotten another injunction of the great Apostle,—“*Let nothing be done through strife or vainglory; but in lowliness of mind, let each esteem other better than themselves.*”

‘The next stage of the delusion under review was still more extraordinary. It was the spontaneous formation, in the year 1825, of an association, composed of members of the Presbyterian, Baptist, and Methodist churches—the greater number from the latter, although among those from the former was the moving spirit of the proceedings already detailed in the present chapter. It was not confined, however, as before, principally to “the female brethren” of the churches, but several gentlemen of standing and reputed piety were of the number, some of whom became the leaders of the association. The objects of the association were social prayer, mutual exhortations, and familiar expositions of the Scriptures; and it was alleged that they came out from among their respective churches, because of their comparative lack of piety. They arrogated to themselves more holiness than was possessed by others, and therefore consorted thus together, holding their meetings alternately at the houses of the respective members, of whom, at one time, they numbered from thirty to forty. Nor were they drawn from the lowest and most ignorant walks of life, like the followers of Joanna Southcote and the miserable Mormons, but were for the most part well-informed and highly respectable persons, of both sexes, among whom were several professional gentlemen of celebrity. Of their doings and their creed, the following facts have been noted down from the lips of those who were cognizant of their proceedings.

‘Their meetings were usually opened by Mr. —, one of their leaders, who proclaimed that it was an assemblage, in the exercises of which all were allowed to participate, but none must speak unless specially moved thereto by the Holy Ghost. It was also sometimes stated, that questions were open for discussion; but did any one, not being full in their faith, venture to doubt, question, or oppose them, the leader would reply, and sometimes abuse them with great harsh-

ness. Their preaching was called prophesying. They believed in dreams and visions, and related them for comment and interpretation.

*Matthias, &c.*, pp. 34, 5; 38—40.

At some of these meetings, lady orators are described as 'almost frantic,'—'screaming wildly,'—'both sexes prophesying,' and 'declaring present judgement,' in terms like these:—'This 'is the judgement-seat of Christ, the Judge is now on the throne, 'and he is judging every one of you *now*.' They were also 'Perfectionists,' one professing to hold converse with God 'face to 'face;' and another to have 'had no temptation for ten years.' When any of the number were sick, they proceeded to anoint the body, and an instance of pretended cure is thus narrated:—

'The facts and circumstances attending one of these cases are well known to the writer, and are withal so peculiar, that the particulars will be briefly stated,—especially as they serve forcibly to illustrate the strength with which the delusion had already fastened upon the minds of the members. Among the number, a friend of the writer, and a very excellent man, who is, no doubt—his error to the contrary notwithstanding—now rejoicing in the kingdom of heaven, was for a long time sick, and apparently nigh unto death. While thus prostrate upon his bed, receiving the affectionate attentions of his wife, Mr. — one day told the latter, that the Lord had promised to raise her husband from his sickness, in answer to *his* prayers. He added, that if she would promise him to serve the Lord with her whole heart, all the days of her life, and join with him in prayer, it should be done, and her husband should be restored to health. The lady replied that she would make no promises to man upon such a subject—that it was to her God *she* went with her cares, and to him alone—adding, in answer to his importunities, like a woman of good sense, as she is, the question, "If, as you say, the Lord has *promised* this great work in answer to *your* prayers, what difference can it make whether I comply with your request or not?" Mr. — then left her, and informed the sick man that it was owing to his wife's obstinacy that he was not healed. The poor man, debilitated in body and in mind by long and severe illness, believed the suggestion; and calling his wife to his bedside, with tears in his eyes, conjured her not to be so hard-hearted and cruel, as thus to persist in preventing his recovery! At length, however, the difficulty was surmounted. By a small meeting of the leaders of the sect around his bed, he was anointed with oil, with solemn religious services. The disease soon afterward took a favourable turn, and the sick man was eventually restored to comfortable, though never again to robust health. His recovery was proclaimed as a miracle, and for a long time, to the knowledge of the writer, believed to be one by the invalid himself.' *Ib.*, pp. 42, 3.

All this took place about the year 1825; full five years, it will be remarked, before the Irving heresy broke out in England and Scotland. Indeed, we have great reason to believe (from other evidence) that most of the Regent Square absurdities were *borrowed*. Even in error, Mr. Irving was not original. Although



apparently a leader, we have good reason to know that, in most instances, he was led, sometimes by weak men, and more frequently still by vain and 'silly women.' But he is gone, we hope and believe, to a world where his noble mind (for, in spite of all his infirmities, he *had* a noble mind) has found rest in the bosom of that Saviour whose kingdom he was ever anxious to advance. We knew and loved the man, and, since his death, have sometimes felt it difficult to restrain our indignation, when we have heard some of those who, in his life-time, pandered to his weaknesses, and ruined his usefulness, now speak of him in terms almost bordering upon contempt.

After the introductory sketch of parties, to which we have referred, Mr. Stone's narrative introduces us to a Mr. and Mrs. Bery, H. Folger, and Mr. and Mrs. Elijah Pierson, who are described as highly respectable and pious people, possessed of good property. These parties unhappily fall under the influence of the Mrs. — before alluded to, who figures in this history as a kind of ubiquitous spirit, the source of almost interminable mischief and misery. Under the instructions of this sybil, these simple folk seem to have made rapid advances in folly. Special revelations, and audible answers to prayer, were now sought for, and supposed to be obtained, in connection with 'long fasts,' 'protracted devotions,' and unceasing spiritual excitement, until body and mind were alike irreparably injured. Mrs. Pierson's health rapidly gave way under this spiritual discipline; she sickened and died. But we must allow Mr. Stone to tell the strange tale in his own words;—it is deeply affecting.

'Assembled around the bedside of Mrs. Pierson, now evidently near her end, Mr. Pierson quoted the passage from James, heretofore referred to, and urged that it was indispensable to the recovery of his wife, that he should literally fulfil that injunction. He had called the elders of the church together, and she must be anointed. Arrangements were accordingly made for that ceremony. Among the persons present on the occasion, were Mrs. \* \* \*, and the black woman Isabella, who was very forward and active. According to the impressions of persons in the adjoining apartment, who were too much shocked by the procedure to be present, Isabella must have been one of the principal actors and speakers in the religious rites and ceremonies that were observed. The fact of the anointing is briefly noted in the diary of Mr. Pierson, thus:—

"Monday, June 23, 1830. Anointed Sarah with oil in the name of the Lord, according to James v. 14, 15."

'It is not known or believed by the friends of Mrs. Pierson, that she altogether approved of this fanatical procedure, notwithstanding what it will soon be perceived her husband said upon the subject; or, if she did, her mind and body had become so much debilitated by disease, that her own views at this time need scarcely be taken into the account. Either way, however, it is now of but little



consequence. In a very few days after the anointing she was no more of this world,—her purified spirit having ascended to the bosom of her Saviour. Preparations were made for the funeral, as usual, and a large number of special invitations were issued; Mr. Pierson himself declaring, however, that it would be no funeral, but rather a resurrection. Indeed, he seemed to be fully persuaded that she would that day be restored to life again by the prayer of faith. The universal respect which the deceased had enjoyed while living, as a lady of eminent piety and unbounded benevolence, would of course have produced a large attendance at her funeral, to say nothing of the peculiarity of the case. About two hundred persons attended, a majority of whom were females. There were also several clergymen of different denominations present. From the lips of one of these, the writer has noted down a full account of the whole of the solemn and awful procedure which followed, and by a physician who was also present he has likewise been favoured with a written account. The latter remarks,—“The hall and rooms being filled, I stood upon the piazza, which opened by a large raised window into the parlour where the corpse lay in a coffin, clad in grave-clothes. Soon after I took this position, where I could hear and see the anticipated ceremonies, I was questioned by several persons whether I believed that she would be raised. As I saw they were followers of Mr. Pierson, and addressed the same question to others who looked sceptical, I evaded a direct answer.”

‘Meantime Mr. Pierson was sitting in an adjoining room, opening into the parlour where the corpse was laid, with the utmost tranquillity and composure. One of his clerical friends sat with him for a time, and as the funeral seemed to be delayed, he at length suggested that they had better proceed, and inquired whether there was any particular order of service which he wished to be observed. His reply was—“wait a minute,” and he sat with the same unmoved composure a time longer. Taking an open Bible in his hand, he then rose, and entered the room of the assembly, where the body lay, and a scene ensued which almost baffles description. He approached the coffin with a measured and solemn tread, and with deep solemnity, and a hollow sepulchral voice, read the following passage from the Epistle of James v. 14, 15.

“Is any sick among you? let him call for the elders of the church, and let them *pray over him, anointing him with oil*, in the name of the Lord. And the prayer of faith shall save the sick, and **THE LORD SHALL RAISE HIM UP.**”

‘Having read the passage, and looking round upon the audience, with deep and solemn emphasis, he added—“This dear woman has been anointed in the name of Israel’s God, and in obedience to this divine command; and I believe that God will fulfil his promise.” He then repeated the last six words of the quotation several times, emphasising the word, “*shall*,” with great force and feeling; and proceeded to argue that the whole passage was to be understood *literally*, which he affirmed to be its certain infallible meaning as revealed to him, and to that dear woman, (pointing to the corpse,) and in this faith, he said, she died. He then related a remarkable *revelation* made to him in a carriage as he was coming out from the city a short time previous, and

declared, that the same *revelation* was simultaneously made to his wife, then nigh unto death. He stated that the word of the Lord came to him and commanded him to have faith in that promise, and in that faith to conform to the conditions, and the promise should be fulfilled. When he arrived home, he found his wife anxious for his return; and she told him, without hearing anything from him touching the extraordinary communication from Heaven which he had received on the way, that the Holy Ghost had directed her to instruct her husband in the faith of St. James's testimony, and assured her that she should be raised.

Mr. Pierson further proceeded to say, that finding that the *moment* she had received the revelation was the *identical time* when his manifestation was communicated, he felt it his duty, and so did that dear woman, (again pointing to the corpse,) to do as the Lord had commanded them. He accordingly collected together a number of pious friends who were in the faith, and they proceeded literally to anoint her body with oil, and pray over her, trusting in this promise, "The Lord *shall* raise him up." And though her physicians had told them that she must die, for the consumption had destroyed her lungs, yet they knew the Lord, the Heavenly physician, could heal the sick, and even raise the dead; and they had strong faith in His word, that if they anointed her, and prayed, the promise would be fulfilled, for "the Lord *shall* raise him up." In that faith, he repeated, that dear woman died. And after exhorting all present to exercise similar faith, and affirming in the language of the Saviour, "she is not dead but sleepeth," he commented on the wickedness of unbelief, and the sin of doubting the word of God. He then unequivocally declared, that whereas the elders of the church had anointed her with oil and prayed over her, if she were not raised up *to-day, now, on the spot, the word of God falls to the ground*. But expressing his full confidence that the miracle would be performed, for the strengthening of the faith of his disciples, and that the mouths of gainsayers might be stopped, by her instant resurrection, he invited all present to unite with him in prayer. He then spread forth his hands over the coffin, closed his eyes, and began a solemn and impressive prayer. The following sentences he *repeatedly* used with most impassioned feeling, and with very little variation of language. "O Lord God of Israel! thy own word declares that if the elders of the church anoint the sick and pray over him, the Lord *shall* raise him up. We have taken thee at thy word; we have anointed her with oil, and prayed the prayer of faith, and thou knowest in this faith the dear woman died, and in this faith we thy children live. Now, Lord, we claim thy promise. God is not man that he should lie, and if this dear woman is not raised up this day, thy word will fall to the ground; thy promise is null and void; and these gainsaying infidels will rejoice, and go away triumphing in their unbelief. Lord God! thou canst not deny thyself. Thou knowest we have performed the conditions to the very letter. O Lord, now fulfil thy promise—now, Lord—O let not thy enemies blaspheme—show that thou hast Almighty power—thou canst raise the dead—we believe it, Lord. Come now, and make good thy word, and let this assembly see that there is a God in Israel!" Thus he continued to pray with a loud voice, and



great effort, for nearly an hour, when he closed and sank down into a chair, apparently much exhausted, but yet with the calmness and serenity of perfect and entire conviction. The manner and matter of the prayer had evidently a wonderful effect upon the audience. The attention of every one was riveted upon the preacher, and all eyes save those of the afflicted and weeping relatives were fixed upon the coffin, as anxiously as though they themselves had yielded to the delusion, and were expecting to see the lifeless body rise up in full health and vigour before them. In the course of the enthusiastic effusion, a number of ladies who were in the faith, and one of whom, as the writer has been assured, was Mrs. \* \* \*, stood around the coffin, looking intently for the miracle, and occasionally touching the face and hands of the corpse, expecting to discover signs of returning life. This they continued to do, during the solemn pause which followed the prayer; and a drop of blood oozing at the moment from one of the nostrils, inspired strong hopes that she would indeed be raised up; and two of the ladies stepped up to one of the physicians present, and inquired whether that circumstance was not a token of returning life. Upon this point he himself says, "I could suppress the emotions produced by this scene no longer, and after telling them it was an infallible evidence of death rather than life, and a token of incipient putrefaction, I followed them into the room, and requested the Rev. Mr. —, who stood by and saw and heard this solemn mockery, to address the people, and, if possible, to remove the erroneous impressions which would otherwise result from our afflicted brother's delusion." The effect of the whole scene is described as having been paralyzing. A breathless silence prevailed. They looked at each other, and even the clergymen present seemed not to know what to say. The appeal to one of them, however, made by the physician, as just noted, was responded to in a very judicious and appropriate manner. He rose, and remarked with emphasis, — "Yes, this beloved and lamented Christian SHALL rise again—AT THE RESURRECTION OF THE JUST! for it is the promise of God, that all those who are Christ's, he will bring with him at his coming." This remark was followed by a series of timely observations, which had the effect of tranquillizing the feelings of the audience. He proceeded to explain the passage in St James, and rejoiced in the certainty of its fulfilment. "The Lord will raise her up, but not to-day, nor to-morrow; yet, dying in the Lord, she shall have part in the first resurrection," &c. Several friends then united in requesting the sexton to close the coffin, which was strenuously opposed by a few of the disciples, who insisted that they must wait till 12 o'clock, (it was a morning funeral, and had been appointed at 10 o'clock,) when the miracle would certainly be performed. In the sequel, when they found it did not take place, the failure was ascribed by Mrs. \* \* \*, Mrs. —, and other votaries of Mr. Pierson, to the unbelief of some of the persons present, and they upbraided them upon the subject.

Mr. Pierson said nothing himself, but seemed to be lost in devout contemplation, and sat with perfect confidence, awaiting the moment when his prediction would be verified by the restoration of his wife. He was viewed by those not labouring under the delusion, as an afflicted brother, who was entitled to all their sympathies, in his melan-



choly bereavement, and his yet more melancholy state of mind ; it was at first apprehended that he might interpose objections to the interment of the body ; but he did not ; and it was laid in its narrow bed in the church-yard in Amity street. Some of Mr. Pierson's particular friends accompanied him back to his now desolate home, for the purpose of endeavouring to converse with him, and, if possible, restore him to a sound state of thinking—re-adjusting the balance of his mind. But all was in vain. He now believed as firmly that she would be raised at 12 o'clock at midnight, as he had done that she would arise at the close of his prayer at noon. Under this impression, he directed her sleeping apartment to be set in order, the bed made up, night-clothes prepared for her accommodation, and all the little affairs arranged, as for the reception of a bride. He also sent down to the city, and procured such delicacies as he supposed would gratify her taste.

‘ On the following day, in conversation with his friends, who continued their attentions to his singular case, he still insisted that she would rise again : God, he said, had promised it, but had not specified the particular day. He now believed her resurrection would take place at sun-rise on the following Sabbath morning ; and such was the strength of his faith, that he actually repaired to the grave early on that morning, taking his little daughter with him, to receive her embrace. And yet down to this period, upon every other subject than that of religion and his religious duties, his mind was as regular, and apparently as sound, as it had ever been. In all business matters, moreover, he was as accurate and acute as ever.’ pp. 68—77.

We pass over the subsequent aberrations of Mr. Pierson and his companions, (who seem gradually to have departed further and further from the paths of common sense and humble piety,) to introduce the last and crowning folly of all. In the month of May, 1832, a stranger introduces himself to two of the disciples of the new faith ; a tall man, with the beard of a patriarch, and a peculiar cast of countenance. This man, (Robert Matthews,) professed himself to be the Matthias of the New Testament, who had risen from the dead, and who possessed the spirit of Christ. He was also the angel spoken of in Rev. xiv. 6 and 7, and the forerunner of the second advent. The impostor was received with eagerness by minds previously prepared for any extravagance ; an elegantly furnished residence was placed at his disposal ; and the disciples washed his feet in token of their humility. A system of plunder, in which several parties were engaged, now commenced ; and the fortunes of the richer gradually waned away, the believers waxing poorer in proportion to the strength of their faith. Matters at length proceeded so far, that the friends of some of them actually procured a warrant, setting forth that, ‘ by reason of lunacy, or ‘ otherwise, they were so far disordered in their senses as to endanger their persons, or the persons and property of others, if ‘ permitted to go at large.’ On this warrant, Matthews, and one

of the leaders, were for a time confined in lunatic asylums; but both were subsequently released by a writ of Habeas Corpus.

The sequel of the story is painfully revolting. The delusion went on, until the victims became embarrassed in their circumstances; and one of them failed, nearly fifty thousand pounds in debt. At length, the eyes of some of the deluded began to open to the real character of Matthews. Mr. Pierson fell ill, and died, not without strong suspicions of being poisoned. That his death was hastened by the cruelties of the wretch in whose power he had placed himself, there can be no doubt; and too much reason remains for believing, that the impostor was the immediate cause of it. On the 16th of April last, 1835, Matthews was placed on his trial for the murder, but, in the absence of sufficient evidence, was acquitted. The exposure which then took place, put an end to the cheat.

The North American Reviewer of this volume terms the narration 'a bitter satire upon the age and country'; meaning, that the case itself, not the instructive account of it, reflects disgrace upon the community. But it furnishes, also, much matter for anxious inquiry and profitable reflection. 'No one,' the Reviewer proceeds to remark, 'can perceive without acute distress of mind, the living proof, confirmed by evidence in a court of justice, and of undoubted notoriety, that the fence which separates sanity and insanity is so slight, and so easily broken down.'

'Had any rational man, six years ago, been asked his opinion, whether it were possible, that a creature like Matthias, (or any other creature, not possessed of faculties more or less than human,) could appear in our streets, our churches, our houses,—arrayed in a tawdry and nonsensical parade of fine dress,—a green frock coat, with plaid silk lining,—and announcing himself, in an incoherent jumble of scripture quotations, tasteless visions, and frantic curses, as the Supreme being,—the answer would have been, that it was impossible, unless under circumstances carrying with them proof positive of insanity. But such a phantom has appeared, and often as his insanity has been alleged and examined, it has been disproved. But if, supposing his appearance had been granted possible, the further question had been asked, would he find any persons weak, deluded, lost enough to believe him, the answer would have been an indignant negative. But they are found;—the intelligent merchant, the shrewd man of business, the pious church officer, the exemplary father of a family, the affectionate and irreproachable wife,—these are his victims; and when we say they were insane, it is merely because nothing but insanity accounts for the hideous delusion. They did not believe because they were insane;—but we say they were insane because they believed. If men who keep about their business, maintain their characters, make bargains, make money, and give no other proof of an impaired intellect, can fall into the belief of so revolting, so amazing a fraud and lie, who is safe?



What lesser fraud and imposition may not be proposed, with the certainty of finding ready acceptance?—and who can have the heart to undertake the propagation of truth and the exposure of error, with such woful demonstration of the imbecility of the human mind?

‘This, however, is happily not the view of the subject in which we feel obliged to rest. It is too true, that history gives us abundant proof, that there have, in all ages and countries, been more persons than, but for such proof, could have been believed, who are prepared to fall easy victims to *any* and *every* imposture. We rather think, the more absurd it is, the readier access it finds to weak intellects. They are dazzled with the very magnificence of the pretension. If Matthews had come along, pretending merely to be a wise and learned man, he could have taken no hold of the imaginations of any class of the community, and would have continued, as he began, a ragged, sordid cheat. But the audacious loftiness of his claims was calculated, at once, either to revolt or stupify. The mass who heard him, no doubt set him down without ceremony, as a madman; but of those who did not so regard him, while the greater part considered him as a blasphemous impostor, some few of weak intellects,—(on which the seed of delusion might fall, as on a soil prepared by being long and deeply harrowed and wrought over, till fanatical credulity was ground into their very souls,)—would be caught and overborne by the very monstrosity of the imposition. But with all the imbecility of the human judgement, the aptitude to be deceived, the relish for high-seasoned and stimulating impostures,—the passion for being not merely deluded, but mocked, insulted, outraged by the hideous enormity of the fraud;—with all this, the success of Matthias was limited. His kingdom, we believe, did not exceed a baker’s dozen of all ages, sexes, and colours.’

N. American Rev., Oct. 1835, Art., *Matthias and his Impostures*.

His limited success, confined to the narrow circle of his first dupes, was, indeed, entirely owing to the circumstance of his having materials to work upon, already prepared to his hand; and he seems to have been sent among his infatuated victims as the instrument of a judicial delusion, the punishment of the previous spirit of error. We regret to learn, that, ‘in one of its ramifications, the same delirious enthusiasm’ which led to this miserable result, ‘is still at work and flourishing in the city of New York,’ under the conduct of an intimate friend of Pierson’s; who, however, though far gone in fanaticism, refused to acknowledge the impostor Matthews. ‘Strange as it may seem,’ says Mr. Stone, ‘the exposure of Matthews, so far from annihilating this delusion, seems only to increase it; and it never was more numerously patronized than at this very time.’ We believe that we could find a parallel case. Neither the exposure made by Mr. Baxter, nor the dying admonitions of poor Irving to his deluded disciples, have arrested the progress of a similar delirium in this country. The remarks with which Mr. Stone concludes his narrative, are so just and appropriate, that we must give them entire.



‘And now, what shall be said in conclusion of the whole matter? In the history of Matthews and those who both preceded and followed him, the foregoing pages have been written with a view of warning the Christian public, by the presentation of simple facts, against cherishing a spirit of fanaticism. The author has diligently sought for the truth; and he believes he has succeeded in collecting a chain of facts, which, though many of them were of a private nature, are all of an extraordinary and painful character, and are not the less important to be known, that others, looking at their origin, and tracing their progress, may be deterred from the adoption of a course in matters of religion that, by possibility, may lead to the same dangerous extremes, and ultimately into the same dark and painful, if not fatal delusions disclosed in this book.

‘It has been seen in the course of this narrative, how perilous it is for the Christian professor to indulge in an uncharitable and censorious spirit—to set up standards of faith and practice of his own, irrespective of the simple requisitions of the word of God, taken in their most obvious sense, and in their own native simplicity and beauty. It has been well remarked by Robert Philip, that “the men who would say to others, ‘stand aside, for I am holier than thou,’ are Pharisees, who have little or no dependence on grace. In like manner, all who plume themselves on being special favourites of heaven, and despise others as non-elect, pay, of all men, the least respect to the grace they pretend to have received. They either turn it into licentiousness, or employ it as an excuse for idleness.” In the melancholy chain of circumstances and events we have been contemplating, illustrations the most ample have been found of the justness of these remarks. The difficulties commenced—the delusion—gross, palpable, and lamentable as it became in its progress, and fatal to the life of one truly excellent man in the end—had its origin in the fanaticism of a single individual; and that person remained the guiding spirit through the whole progress of the mental malady, in all its stages, excepting only in regard to the pretended prophet, of whom she disapproved. We recollect well the remark of a lady of delightful piety—one of the sweetest and most intelligent Christians we ever knew, when the individual referred to commenced her career of lofty pretensions to holiness on her own part, and of fault-finding and cruel denunciations, in regard to the spirit she thus evinced, and the course into which it would lead. The lady to whom we allude is the wife of a clergyman; and no Christian couple on earth, probably, have been more united and happy in their lives, or have diffused a more beneficial and salutary influence in society. She remarked, in substance, that she had seen many instances of this severe and fault-finding spirit, but never beheld any good resulting from its exercise. On the contrary, those who thus indulged in all uncharitableness, were very certain themselves to run into the extreme, either of an eventual disregard of all religion, and the indulgence of excessive gaiety on the one hand, or by setting up as the head and leader of a sect on the other.

‘Undoubtedly the great error of the times in which we live, and especially in our own country, is a tendency to ultraism, not only in regard to the concerns of religion, but likewise in respect to most, if not

all the great principles and objects which are now engrossing the attention of man. We are running into extremes upon almost every thing we undertake. In politics, we are in danger of carrying the principles of liberty to licentiousness. In matters of philanthropy, instead of that quiet and modest principle of action which would shrink from allowing the right hand to know what the left is doing, we have too much of parade and ostentation—too much blowing of trumpets. In morals, whenever a hobby is started, we are eager in outvying each other, even beyond the requirements of the moral law itself; and in the impetuosity of this excess of zeal, we grieve to say, the sacred cause of temperance bids fair to be arrested in its progress, if not ruined, by the indiscretions and the fanaticism of its friends. It was in view of this spirit of ultraism that one of the distinguished orators at the recent religious anniversaries, shrewdly remarked, that often, when a good cause has been begun, if the Devil finds there is no other way to ruin it, he will turn charioteer himself. No stronger illustration of the truth of this remark could well be added, than is to be found in the recent measures and proceedings of some good men, who are labouring with more zeal than prudence, or knowledge of human nature, in the temperance cause. Not only have we seen the cutting down of orchards, and the pouring of wine into the streets, but grave and reverend divines are at length, in the exuberance of their zeal, proposing to abolish wine in the solemn institution of the Eucharist!

'In the solemn affairs of religion, moreover, instead of looking into our own hearts, and repenting of our own sins, we are striving to look into the hearts of others, and take care of them, in our own way, and to the danger, we fear, of our own souls. The appointed means of grace are contemned; we wish to do the work of the Spirit, as it were, by machinery; and instead of depending upon the Spirit of God, and seeking to catch the genial currents of that wind which bloweth where it listeth, and of which we only hear the sound, but cannot tell whence it cometh, or whither it goeth, we are striving to raise hurricanes ourselves. But unless the writer is greatly deceived in his estimate of the facts detailed in the present volume, they ought to stand as a solemn warning against the indulgence of this ultra, self-righteous, and fanatical spirit—this seeking out of human inventions in matters of such high concernment as those of the salvation of men. How much wiser, safer, and better than the running after every new thing, and the following of so many blind guides, would it be for Christian professors to obey the injunction of God himself:—“*Thus saith the Lord, Stand ye in the ways, and see, AND ASK FOR THE OLD PATHS, where is the GOOD WAY, and WALK THEREIN, and ye shall find rest for your souls.*”

'The contents of this little volume also teach another lesson which should not be suffered to pass unheeded. It is not the low, the ignorant, and the vulgar who have been the subjects of the delusions we have been unfolding; but, at every stage of them, and in all their variety of aspects, those subjects have been found among highly respectable and intelligent citizens—ladies, educated, accomplished, virtuous,—and gentlemen of character—acute in business—men of wealth, of information, and of great public and private worth. How important,



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'In conclusion, it may be remarked, that ERROR can only be overcome by TRUTH; and that they who have the "TRUTH OF GOD" distinctly set forth in the book of Revelation, have an infallible criterion by which to test the true character of any religious opinion or practice. And in the Gospel dispensation introduced by our Lord and Saviour Jesus Christ, the inspired volumes of the Old and New Testaments constitute the true and only infallible rule of faith and conduct; nor can any radical or fundamental error long escape detection when subjected to this plain and unerring standard.' pp. 319—324.

The Tales and Sketches are intended to illustrate some of the peculiar traits of the early New-Englanders. They are all well told. We had intended to lay before our readers an abstract of 'Mercy Disborough, a tale of the Witches,' as illustrative of a fanaticism arising out of other elements than those which gave birth to its display in the cases we have already noticed; but it is time this article was brought to a close\*. We may possibly find another occasion of noticing these volumes; and it would ill become us to take our leave of their Author now, without tendering him our hearty thanks for the information and instruction his books have afforded us.

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Art. III. *Chronological Charts, Illustrative of Ancient History and Geography.* By John Drew, Classical and Mathematical Tutor, Southampton. Imperial folio; size 27 inches by 20. Price, half-bound and full coloured, £2 8s. London, 1835.

'IN every historical transaction,' remarks Dr. Hales†, 'the circumstances of *Time* and *Place* are essentially combined, and cannot be separated in fact, however distinct in theory. To determine the former, is the proper business of chronology; to determine the latter, of geography; and these joint handmaids of history are both indispensably requisite to its scientific study.'

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† "Analysis of Chronology," Vol. I.



The attempt to unite in one aspect both these 'eyes of history,' is one which has been often made with more or less success. The present Work is the most ingenious and elaborate publication of the kind that has yet come before us. We shall endeavour, by taking a review of what has been done by Mr. Drew's predecessors in this walk of literature, and by comparing his labours with theirs, to show the particular points in which his plan differs from and excels them.

In chronological and geographical accompaniments to history, three desiderata present themselves. First, that the dates assigned to events be the most authentic, the best supported by ancient annalists and the sifting scrutiny of modern criticism; secondly, that some means be devised for representing abstracts of the history of various nations, so that at a glance we may become acquainted with contemporaneous transactions in each particular country; and, thirdly, that the rise and decline of various nations, with their extent of territory at any given period, be pointed out. The treatises of Usher, Prideaux, Newton, Hales, Petavius, Clinton's '*Fasti Hellenici*' for Grecian history, Marsham's '*Canon Chronicus*' for Egyptian, are the principal sources to which the student of chronology must be referred. The Author of these Charts makes no pretensions to the invention of a new system of chronology. Taking as his basis the shorter chronology of the Hebrew text, and what he conceives to be the best authorities for each period of history, he has avoided the inconvenience of attempting to overthrow established opinions, or to break through the prejudices of long attachment, by adding another to the list of varying systems which are already afloat. In his Introduction he states, that, 'all the dates in Grecian history, and the latter part of the Roman, are those so satisfactorily demonstrated in the '*Fasti Hellenici*' of Mr. H. F. Clinton. For the remaining dates of profane history, Heeren, Niebuhr, and other acknowledged authorities have been consulted. In sacred history, the chronology of Usher and Prideaux has been adopted; but, for facility of comparison, as well as for the use of those who prefer their systems, a tabular view is given of the dates assigned to the same events by Sir I. Newton and Dr. Hales.'

For the purpose of representing the rise and decay of various nations, three different plans have been adopted. That of Dr. Priestley's historical chart represents the duration of nations by parallel lines crossed at right angles by others, on which, at the margin, the years are marked. The year of the commencement of a nation is shewn by noticing where the line which bears its name begins; while the breaking off of a line, or its running into another, shews the era of the destruction of the state it represents, or the time when it ceased to be independent. Another plan is to exhibit the relative extent of empires by a series of parallelo-

grams, proportionate in size to the area of the various countries. Here, the conquest of one country by another, is pointed out by its area being added to that of the victorious nation. In the 'Stream of Time,' which is a neater contrivance, each subordinate tribe branches off from the main stock, first as a rivulet, till, by the enlargement of its power, it swells into a river,—about to increase in some instances, as of the Romans, into an expanded sea—receiving into its bosom the tributary streams of all those nations which were reduced under its sway. Mr. Drew's Charts, it will be seen, differ from all these; but we must first explain his design as developed in his Prospectus and Introduction.

Maps of the ancient world have hitherto been constructed to accord only with one particular period of time; and since the sources whence the necessary geographical information is derived, are the geographers Pliny, Strabo, and Ptolemy, the period is usually that of the earlier Roman emperors. Such maps, it will be immediately seen, are not of available utility in illustrating the geography of much earlier times; for either, on the one hand, the names of countries, tribes, and cities, mentioned in a more ancient author, must be omitted, or they must, of necessity, be mingled confusedly with others, which, at the time in question, had no existence. On referring, for example, to the northern coast of the Euxine Sea, in the best maps now extant, 'the Etôn Comparative Atlas' of Mr. Arrowsmith, it will be observed, that the names of the *Cimmerii*, *Scythæ*, *Sarmatæ*, and *Getæ* occupy that track; whence we should be led to suppose that these tribes were, at one and the same time, inhabitants of that region. But does this accord with historical fact? Certainly not. The *Cimmerii* were expelled in the seventh century before Christ by the Scythians, (see Herodotus I. 15,) before they settled in that quarter; and the Scythians themselves were, at a much later period, reduced to a mere horde by the attacks of the Sarmatians on the east, and the *Getæ* on the west; so that, in fact, the one tribe disappeared before the other occupied its place. The Author of these Charts has obviated these anachronisms by representing the world as it was divided and became known at six successive periods, commencing with the Deluge, and extending to the birth of Christ. These periods are separated by remarkable eras, 'either of a great change in the feature of society, of an important accession to geographical knowledge, or of some political revolution which influenced the fate of the whole world, or of some considerable portion of it.'

The periods embraced by the six charts are the following:—

- I. The world in the Patriarchal age, shewing the settlement of Noah's descendants.
- II. The world in the Heroic age, or as it was divided in the time of Homer, whose *acme* is fixed by Clinton at B.C. 950.



Every name mentioned in the Iliad and Odyssey is distinguished by being underlined.

III. The world, as described by Herodotus, agreeing with 500 B.C.: every name found in his history is underlined.

IV. The world in the brilliant age of Greece, and as made known by the expedition of Alexander. His route is traced in on the Chart, as well as that of the retreat of the 10,000 Greeks under Xenophon, which occurred during this period.

V. The various kingdoms which arose from the dissolution of the Macedonian empire, as they existed B.C. 190; the year of the first landing of the Romans in Asia.

VI. The world in the Augustan age at the birth of our Saviour, shewing the various provinces into which the Roman empire was divided; as well as those kingdoms and states which, though dependent on the Romans, retained their own form of government.

As nothing is known with certainty of the geography of the antediluvian world, a separate Chart has not been assigned to that period, but merely a tabular view of the events. No name has been admitted into any chart, which cannot be proved to have been applied to the country at the period which it illustrates; so that, in reading any ancient author, whether Homer, or Herodotus, or the books of Moses, we have only to turn to the chart of the period in which he lived, and we have before us the world as it was known in his day, unincumbered by a profusion of names of towns or tribes which were then not in existence, or which were unknown to history. The extent of the great empires of antiquity, and of subordinate kingdoms, is shewn by the colouring given to the countries over which their dominion extended: while their gradual rise and decay are pointed out by the spreading of the colour appropriated to them (which for any particular power remains the same throughout the series of maps) over a greater or less portion of the surface of the globe.

The Chronological portion of the Work is thus managed. Adjacent to every place of importance are the dates of its foundation, of the remarkable events in its history, and of the times of the birth, death, or the flourishing of the distinguished men it produced during the period. The names of these latter are engraved in neat Old English characters, which readily catch the eye. The events are so arranged, as in almost every instance to be thrown into the space occupied by the sea or uninhabited countries; so that they do not interfere with the geographical names.

'The addition of events with their dates,' says the Author, in his prospectus, 'adjacent to the place where they occurred, supplies a synchronistic view of the state of the world at any given epoch; so that, in the perusal of the historical books of Scripture, of the classical authors, or of any work on ancient history, the student is presented

with the contemporaneous occurrences in other parts of the world, as well as the dates of the transactions of which he may be reading, reduced to years before the Christian era. A connexion between the histories of separate nations, the want of which has long been felt and acknowledged, is thus supplied.

It must be evident, that the whole value of a Work of this character must depend upon its accuracy, and the care bestowed upon its execution. As far as the style in which it is got up is concerned, we are bound to say that the letter-press and the engraving will bear comparison with any similar work of art which has lately appeared, and altogether are highly creditable to the parties concerned. We know not a more handsome or appropriate ornament to the walls of a library, than these charts, mounted in the usual manner. A general inspection would at once have led us to form a favourable opinion of their accuracy, but the Author has not left them to depend on mere appearance. Prefixed to the Charts is an Essay on Progressive Geography, in which are given the authorities for the divisions of the six charts; and whenever the passage in a classical author, upon which an opinion is founded, is short and pertinent, it is quoted in the original language. When a result has been obtained from a train of reasoning, or from comparing different authors, references to those authors only have been given. In this particular, Mr. Drew has, in some measure, done that for Ancient Geography which Mr. Clinton has so well executed for Chronology; and this great advantage results from the plan, that, if we wish to know upon whom the change in the appellation of any particular country depends, we have only to refer to the authorities, in order to be immediately satisfied. In the Authorities for the settlement of Noah's descendants, he has brought out the reasons for the location given them at greater length, and with more copious references to and quotations from original authors, than we have seen in any work in the English language. Biblical students will find this a very valuable help in explaining the earlier chapters of Genesis. In the same chart are mentioned the original inhabitants of Greece. We quote the passage relating to the proof of their position, in order to give a clear notion of the Author's method of proceeding; and when it is considered that all the main divisions of the Charts are supported in like manner, our readers will acknowledge with us, that this Work is the result of extensive reading and patient labour. We ought to have remarked, that in the Introduction are given lists of all the cities introduced into each chart, with the dates of their foundation, and, in some instances, of their destruction; and that for each date is given the authority upon which it rests; so that scarcely any portion, however minute, of the Work has been executed without,



what in the present age of superficial writers is too much neglected, ample reason for its adoption being explicitly stated.

‘ ORIGINAL INHABITANTS OF GREECE.

‘ PELASGI. The Pelasgi are universally acknowledged to have been the most ancient inhabitants of Greece: Argos was their original home. Dionysius Hal. Antiq. Rom. lib. I. cap. 17. *πρῶτον μὲν γὰρ (Πελασγοὶ) περὶ τὸ καλούμενον νῦν Ἀχαικὸν Ἀργὸς ἤκησαν, αὐτόχθονες ὄντες.* They gave the name of Pelasgia to the whole of Greece. Herodotus, II. 56. *τῆς νῦν Ἑλλάδος, πρότερον δὲ Πελασγίης καλουμένης τῆς αὐτῆς ταύτης.* They dwelt in Emathia: Justin VII. 1. “Macedonia antè Emathia cognominata est . . . . . Populus Pelasgi, regio Pæonia dicebatur.” The oracle of Dodona was theirs. Heriod, apud Strab. VII. p. 327. d.

*Δωδώνην φηγόν τε Πελασγῶν ἔδρανον ἦν.*

They inhabited the whole coast of Ionia and the neighbouring islands. Strabo XIII. p. 621. b. *Μινικράτης φησὶ τὴν παραλίαν τὴν νῦν Ἰωνικὴν πᾶσαν . . . . . ὑπὸ Πελασγῶν οἰκῆσθαι πρότερον καὶ τὰς πλησίον νήσους.* They dwelt in Æolis, and two of their towns on the Hellespont were yet in existence in the time of Herodotus (I. 57.) See Clinton, F. H. Vol. I. pp. 1. 31; Niebuhr's Rome, Vol. I. p. 25.

‘ LELEGES. Their principal seat was in Laconia; Pausanias III. 1. *Λίλιξ, αὐτόχθων ὦν, ἰβασίλευσε πρῶτος ἐν τῇ γῇ ταύτῃ, καὶ ἀπὸ τούτου Λέλιγες ὦν ἤρχεν, ὠνομάσθησαν.* They are found in Locris before the time of Deucalion; Dion. ant. Rom. I. 17. *ἔξιλαύνονται Θειτταλίας (Πελασγοὶ) ὑπὸ τε Κουρήτων καὶ Λελέγων, οἳ νῦν Αἰτωροὶ καὶ Λοκροὶ καλοῦνται.* and in Eubæa; Scymnus Chius, v. 571.

*Πρώτους δ' ἐν αὐτῇ Φασὶν οἰκῆσαι προτοῦ  
Μιγάδας συνοίκους Λέλιγας.*

They are identified by Herodotus with the Carians who peopled the Cyclades. Herod. I. 171. *τὸ γὰρ παλαιὸν ἶόντες Μίω τε κατήκοι (Κᾶρες) καὶ καλειόμενοι Λέλιγες, εἶχον τὰς νήσους.*

‘ CAUCONES, dwelt in the west of Peloponnesus. Strabo VIII. p. 345. *οἱ μὲν γὰρ καὶ ὅλην τὴν νῦν Ἠλείαν . . . . . Καυκωνίαν λιχθῆναι Φασίν.* See the whole page.

‘ CURETES inhabited Ætolia (Dion. Ant. Rom. I. 17. already quoted) and Crete, where some authors identify them with the Corybantes and Idæi Dactyli. Strabo X. p. 466. b. *τῶν μὲν τοὺς αὐτοὺς τοῖς Κουρήσι τοὺς Κορύβαντας καὶ Καβείρους καὶ Ἰδαίους Δακτύλους, καὶ Τελχῆας ἀποφαινόντων.*  
pp. 12, 13.

The chart illustrative of the various kingdoms which arose from the dissolution of the Macedonian monarchy, will be found highly useful in clearing up the obscurity which has hitherto hung over that portion of history; and the last of the six, exhibiting the provinces of the Roman empire, accomplishes what, in the way of Geography, has never yet been done. Mr. Drew

has shewn, by references to the authors who treat on the subject, what countries were provinces, and what were only dependent states, under Augustus; distinguishing the former by a single line, the latter by a double line, drawn underneath their names.

The excellency of the plan is nowhere more apparent than in the divisions of Italy through the successive periods. The Author has judiciously availed himself of the profound and original researches of Niebuhr; and nothing can be more appropriate as an accompaniment to his "History of Rome," than these charts. As the same colour is preserved throughout for each country, we see at a glance that in the year B.C. 950, the *Etrusci* dwelt to the north of the Padus, or Po; in the next period (B.C. 500), they had descended considerably to the south, and expelled, or nearly so, the *Tyrrheni*, as well as subdued the island of Corsica; in the following chart (B.C. 323), they are seen to have lost their northern territory by the irruption of the Gauls; and in the next, they become a prey to the Roman power. Again, the Sabines are seen originally occupying a small track in the neighbourhood of Amiternum; they are then found to have spread north and south by the settlement of the colonies of Picenum, the *Æqui*, *Marsi*, *Peligni*, *Frentani*, and *Vestini*; the following period shews that they had extended to the south-western extremity of the Italian peninsula; while in the next period, as the Etruscans before them, they were overwhelmed by the power of the Roman arms.

The Introduction contains, in addition to the 'Authorities,' an ample explanation of the plan of the Charts; with an 'Historical Outline,' in which Mr. Drew takes a review of the state of society which distinguishes the several periods, and more particularly explains separately each of the charts.

The originality of Mr. Drew's plan, of which, from our extended account, our readers will be able to form a just conception, is rendered highly valuable by the care with which the detail has been carried out; and should any doubt arise in the mind of the student as to any particular portion, it may be satisfactorily removed by referring to the original authorities at the commencement of the volume. We hope that the Author may meet with sufficient encouragement, to induce him to apply the same plan to the illustration of the subsequent periods of history. A similar accompaniment to the elaborate work of Gibbon would be invaluable. We are glad to perceive a numerous list of subscribers, headed by Prince George of Cambridge, and containing the names of many of the most eminent scholars in the kingdom.



Art. IV. *The Causes of the Corruption of Christianity.* By the Rev. Robert Vaughan. 8vo. pp. xiv, 432. London, 1834.

MR. VAUGHAN has distinguished himself, not more by ability as a writer, than as exercising a sound judgement in the selection of his subjects. He has not been guided in his preference by a regard to caprice, either personal or popular; he has not consulted his own ease by the indolent choice of some showy or plausible theme that might fall in with the prevailing system of specious but unsound authorship; but he has addressed himself to his business in a manly and resolute spirit. Grave and important questions presented themselves to him for investigation; and he has encountered them fairly: he grapples sternly with his subject, and it is not often that he gets a fall. He has made much improvement, too, since he started in the career he has so worthily maintained. With all its ability and admirable research, there were indications of inexperience, both in the composition and in the exposition of his "*Life of Wycliff*." In his next Work, nothing of this appeared: he had made an obvious advance; and, unless we greatly err in our judgement, his "*History of the Stuart Dynasty*" is distinguished by a unity of purpose and construction, a consecution of theme and thought, that are somewhat rare as qualities of authorship.

His present inquiry is deeply interesting, and difficult in proportion to its importance. It involves the most profound mysteries of Providence, and subjects to the severest analysis the moral system of the universe. It calls up—as what investigation connected with man's condition can fail to call up?—that vexed and vexing question, 'Whence cometh Evil?' And it assails that stubborn theme precisely where it is least accessible to the common-place processes of examination,—in its application to those vital truths on which salvation depends, and which to contaminate is to destroy. The views, however, that Mr. Vaughan has taken of this 'high matter', do not include, except incidentally, the primary and abstract inquiry: they apply specifically to such admixtures of human perversions with Divine truth, as may be traced to causes actually as well as originally in operation. This practical and historical investigation is ably conducted: that which is abstruse and intricate is made to assume a clear and intelligible form; error is exposed, and truth vindicated.

'It is no doubt true, that, to impart a love of pure Christianity, something more is necessary than an intimate acquaintance with its corruptions, or with the causes which have produced them. But if some have expected too much from reflection on topics of this nature, it may be that others expect too little. There are quarters in which it seems to be concluded that enough, and more than enough, has been

said about the corruptions of religion; that what is now especially wanting is a more adequate exhibition of its beauty and sanctity. There is a fashion, however, in sentiment, as in other things, and a fashion which often has little to do with wise observation. It may be, that what is needed is not the one of these things so much as both. The difference between what is counterfeit and what is genuine, may be best ascertained by their being brought together; and an inquiry respecting the causes of the corruptions of Christianity must be very injudiciously conducted, which does not afford, at almost every step, the advantage of such a comparison. The elements of truth and goodness must be known, before any corruption of the one or the other can be really understood.

‘Nor can it be matter of doubt with such as have been in frequent intercourse with religious persons, that few minds are more liable to be deluded by the passing phantasies of false religion, than those which, from deeming it enough to adopt certain general and obvious principles, have allowed themselves to remain in ignorance with respect to the impositions practised by those phantasies on the men of other times. It is to me unquestionable, that the persons avowing themselves the most exclusive students of the true, have commonly proved the easiest dupes of the false; they have refused to concern themselves with the records of human folly or deception, and have become victims of the very evils they professed to condemn. Hence it happens, that men who err the most in religious speculation, are generally the last to suspect themselves of error.’—*Preface*.

This passage may be taken as the key to the extensive subject which Mr. Vaughan has undertaken to discuss; and when we have further ascertained that the topic is connected with inquiries to which he has long directed a strongly excited attention, we are quite prepared to expect much valuable illustration of materials not easily accessible, though of the greatest and most general interest. The investigation of Christian antiquity is, in truth, far more interesting and far more difficult than either readers or writers seem to imagine. As usually managed in the present day, the task presents nothing very appalling, either in labour or in its pre-requisites. Small learning and light study may suffice to master the entire range of secondary authorities; and many of these, we will admit, are invaluable, both as digests and as commentaries. In the volumes of such writers as Beausobre and Matter, with others who have similarly and with distinguished success applied themselves to the examination of detached portions of the general subject, there is much to be found of skilful analysis and effective instruction; while from such more comprehensive works as those of Tillemont and Dupin, enough of information may be obtained for average purposes, and, not unfrequently, for more minute and distinct elucidation. But nothing in this sort of acquisition can for one moment be considered as the equivalent of a severe and protracted application to original materials; nor



can this, under any conceivable circumstances, be other than difficult and laborious, even to men the best qualified by early and continued study. A showy acquaintance with superficial facts, and a specious readiness in citation, are easily enough picked up; but the fair mastery of an ancient Father or ecclesiastical historian, is not to be secured without pains-taking and persevering research. Partial knowledge in such cases is worse than none; and neither the greatest skill nor the heaviest labour are beyond the exigency of these investigations. The Fathers, with all their excellences, were strange folk, living in strange times, and in a state of society where nothing was settled, but all was influenced or modified by the strong urgency of circumstances co-operating with the restless anxiety of the public mind. They lived in a stirring season, when all the elements of thought and feeling were in commotion, while change and lapse were invading all the institutions which antiquity and long veneration had rendered sacred. They were men of various constitution, both mental and moral: some were wise, and some foolish; some were firm, and others vacillating; some honest, and others temporizing; but all of them had an influence, more or less powerful, not only on each other, but on their own and following times. The character of the individual, then, is first to be inferred from his history and his writings; and, when the result is obtained, the process has to be reversed, and the spiritual idiosyncrasy of the man is to be made the illustrator of his works. The language, moreover, of ecclesiastical antiquity is in many respects peculiar to itself, and borrows little from any classical prototype: it is, to a great extent, technical, having the same relation to the thing intended, that terms of science and art bear to secular systems. Hence the necessity for close attention to modes of expression, and for such an habitual conversance with this series of writers, as that which gives to Romanist polemics so many controversial advantages, and would make their comments of the highest value, were they not rendered untrustworthy by the pervading influence either of resolute prejudice or of fraudulent intention. The recent publications of the Bishop of Lincoln, valuable as they are, have not, in this strict view of the subject, quite reached our standard. On their own plan, they are admirably executed; but they are, from the very circumstances of their composition, too popular in their cast to answer the higher purposes to which we have referred. So far, however, as they go, the 'Clement of Alexandria', the 'Justin Martyr', and the 'Tertullian', of Dr. Kaye, are among the most valuable works of our own time. But we are wandering from our more immediate subject; and in spite of strong temptation to persevere in working up our *beau idéal* of a patristical commentator, we shall,

without further digression, resume the proper business of the present Article, and proceed to give a few general indications of the course which Mr. Vaughan has pursued in anatomizing the corruptions of Christianity.

The first and second Lectures, in the present volume, are employed in the detection and exhibition of those 'tendencies in human nature', in which the deteriorations of Christian doctrine and practice may have found their origin. These tendencies are divisible into three classes:—'those which relate more immediately to the Conduct of the Understanding;—those which belong to some peculiarities of Natural Temperament;—those connected with the present state of the Appetites and Passions.' The subordinate division of the first class, assigns as causes of intellectual failure, Indolence, Credulity, Prejudice, Presumption. Under the second head, range—Excess of Imagination, Undue Sensibility, Disease, and, in some cases, the reverse of all these. The 'Appetites and Passions' are the redundant sources of evil, and, independently of their direct operation, exercise an influence, more or less decided, on the injurious tendencies already specified. Sensuality, Worldliness, Formality, Vanity, Pride, are the distinct heads under which this class of corrupting causes finds a more particular definition.

'If,' observes Mr. Vaughan, 'the nature of the tendencies to which we have now adverted be well considered, the fact that Christianity has been generally and deeply corrupted, much as we may lament it, can hardly occur as mysterious. The various causes tending to this result, are so widely spread, so permanent, and so powerful, as at once to supply its explanation. Nor will any process of inquiry on the subject before us be satisfactory, which does not rest on just and comprehensive views of human nature. The whole struggle between the true religion and the false, resolves itself into a struggle with humanity; human nature being the parent of all the false systems to which the true is opposed. It is with this nature, subject to these tendencies, that Christianity has to maintain its warfare. Its having to contend with these dispositions in a direct form, or as operating through existing institutions, is a mere circumstance, not at all affecting the realities of the conflict. Popery itself is nothing more than depraved humanity: and may exist, not only in different degrees, but under many modifications and different names.' pp. 82, 83.

Having thus taken up his position, and given a clear exposition of the great principles on which the inquiry is to be conducted, Mr. Vaughan proceeds at once to their practical and historical application, as the main object of his undertaking. He defines it as the proper intention of his Work, that he is to 'trace their development in connexion with such opinions and customs as were most influential among those portions of the human



‘race whose profession of Christianity has contributed in any ‘marked degree to its corruption.’ In pursuance of this design, he commences with those early depravations of Christianity which had their origin in ‘misapprehensions of Judaism.’ His third Lecture, accordingly, exhibits a remarkably clear and succinct view of the main and minor divisions of the Jewish nation and sects, presenting the grand results in the following brief but expressive terms.

‘Thus Judaism was, what Christianity too soon began to be, an invention of man, more than the work of God. The former, in common with the latter, had its pontiffs and its conclaves; its maxims of intolerance, and its subordination of moral to ecclesiastical obedience; its encouragements to mental reservation, and its preference of the law of tradition to the law of the Bible; its substitution of a corrupt, or at best of a merely symbolic ritual, in the place of enlightened piety; and of presumptuous or idle speculation in the place of religious truth. And with all its worldly pomp and splendour, it was not without its attractions for the learned recluse, its instances of voluntary poverty, its sects of ostentatious devotees;—in a word, it possessed nearly all that shrewd fitness to the different temperaments, and characters, and classes of men, which has contributed so much to the success and the permanence of the grand apostasy, being in all respects as popish as popery has ever been, in connexion with the same limited means of self-advancement.’ pp. 117, 118.

Mr. Vaughan passes on to that involved and difficult portion of his subject which relates to the intrusion of Judaizing notions and practices into the profession of Christianity; and he has compressed, with much ability, within the limits of a single lecture, a great deal of very valuable illustration concerning the heresies of the olden time. He traces with a firm hand the progress, the distinctions, and the affinities of error. We cannot conveniently follow him through this interesting development, but we must make room, though at the cost of curtailment in further extract, for the following description of the ultimate alliance between the forms of heathenism and the Christian ritual, which was effected by the craft of priests, and sanctioned by the policy of rulers, masked under the pretext of preserving the harmony between the old dispensation and the new.

‘From this period’—the commencement of the fourth century—‘the writings of the Fathers abound with comparisons between the polity and worship of the two dispensations. Every central or larger church is described as a temple, and set forth, in its vast and various compartments, as the resemblance of its great prototype at Jerusalem. The prince under whose auspices it may have risen, is lauded as the Solomon of his age; and the person filling its episcopal throne, if much concerned in the erection or improvement, was hailed as another Zerub-

babel. The ministers of the edifices so described, were very naturally called priests, and distinguished by gradations of office, descending from the high-priest himself, down to the *hewers of wood and drawers of water*. All, moreover, were to be known from each other by their respective costume, as well as by the place or office assigned them in every public assembly. In their functions, the same parallel between the past and the present was preserved. Each rank had its special duties allotted to it; and as the Lord's table had become an altar, and his ministers priests, there was, as a matter of course, some sacrifice to offer, the eucharist being the service especially so regarded. In addition to which, all the religious sanctions employed to secure the emolument awarded to the Jewish priesthood, were soon resorted to in aid of their successors in name and pretension. Hence, not only the private estates of the church, but the fixed and general endowment of tithes. The mediatorial character sustained by the descendants of Aaron was eagerly seized by the shrewd ambition of a prosperous clergy; and that they might vend those spiritual commodities, which they assumed the sole right of dispensing, with the greatest advantage, the body of worshippers was formed into ascending classes, from the novice, within the outer wall, to the more advanced catechumen, and to the participant in the most sacred mysteries. All this, and more, was the condition which things assumed in the church immediately on her obtaining the patronage of the Emperor Constantine: and the easy vindication of the wondrous change was in the precedent of Hebrew sovereigns and of the Hebrew nation. This was a plea level to every capacity,—a weapon which every hand could use. Had such practices been strictly peculiar to heathenism, we may conclude that the outrage of introducing them into the Christian church would have been too great to have been endured or attempted; but as copied from Judaism, the innovation was less marked, and less liable to detection, at least with the unreflecting multitude to whom such an order of things has ever been agreeable. Thus the distinct character of the two economies, and their true relation to each other, was artfully concealed, in order that the divine authority might be urged in favour of those maxims and manners under the gospel, which it had emphatically restricted to the ministration of the law; bringing down the ministration of the Spirit to the level of those "beggarly elements" which had characterized the dispensation designed to be nothing more than its harbinger and servant. The Judaizing of Hebrew converts in the primitive church, compared with this conduct, was almost excusable.

pp. 161—3.

And this disposition to corrupt the simple observances of the Christian religion by the intrusive mixture of the 'pomp, pride, and circumstance' of a delusive and injurious ceremonial, has descended to our own times; defended by some as of obligation, by others on grounds of expediency. It is, however, well observed by Mr. Vaughan, that the question is not left to the decision of human judgement. The ceremonial law is abrogated; and the maintenance of its forms under any modification whatsoever,



'is precisely that usage which the Apostles barely tolerated in the Jew, and sternly prohibited to the Gentile.' Mr. V. bestows a pithy note on the 'amusing' discriminations of Mr. Hind, who, in his work on the 'Early Progress of Christianity,' finding himself somewhat hardly pressed by the conclusions of Mosheim, condescendingly allows to that eminent man, the equivocal merit of being 'well read in secondary sources of information,' but sets him down as wanting diligence and dexterity in the management of 'original materials.' This is childish enough; but there is still greater and more manifest weakness in applying all this to Mosheim's 'account of the constitution of the primitive and apostolic church, *especially of the episcopacy, and of the authority of church assemblies.*'

Three lectures are assigned to the important subject of the Gentile Philosophy, considered in its influence on Christianity, as a corrupting element. We regard this as an especially valuable portion of Mr. Vaughan's volume. The materials, though not difficult of access, are by no means easy to manage, inasmuch as they are of complicated character, and lie scattered over a wide space; requiring much skill in their reduction to clear arrangement and simple expression. This end, however, is fully attained in these dissertations: they will be found to convey to general readers an intelligible and comprehensive view of precisely that part of ecclesiastical history, a right understanding of which is most indispensable to a just apprehension of the whole. Were it not that we have had occasion, at no very remote period, to recur more than once to this matter, we should have much gratification in going leisurely over the ground as traced out by Mr. V.; but, under actual circumstances, we can only refer to leading points. After a few preliminary remarks on the nature of the Heathen philosophy and its connexion with the early history of Christianity, he proceeds to explain the Oriental, Grecian, and Roman systems; demonstrating their complete failure as explanations of the moral and spiritual uncertainties which have invariably baffled the utmost efforts of human ingenuity in their solution, and inferring from all these evidences of man's utter incompetency, the necessity of a Divine manifestation.

'It was the admission of Socrates, that the labours of moralists must continue to be generally inefficient until the wisdom of their science should be expounded and enforced by some messenger divinely qualified for his vocation. It was to this desponding sage that Aristodemus observed, he should become a worshipper of the gods, whenever their ambassador should appear, to settle the questions of human duty; and even Cicero speaks of wanting some further evidence as to the sufficiency of virtue for happiness. In short, all the uncertainty and error which had characterised the speculations of the ancients on the divine nature, and the government of the world, were necessarily inter-

woven, in their various consequences, with all the ancient systems of morals. The need was of an instructor, who should reveal "the unknown God," and who, by the light of that manifestation, should exhibit at once the true obligation and the true condition of our fallen nature.' pp. 187, 188.

We differ somewhat from Mr. Vaughan, in his broad and too little qualified position, that it is 'the determination of mankind 'to render all systems of opinion subservient to what may happen 'to be their own particular and favourite tendencies.' We admit the correctness of the inference as a surface-view, or even as remotely connected with the primary elements of human nature; but that it does not coincide with universal practice, is plain enough, from exceptions so numerous as, if not to invalidate, at least to qualify, the general rule. Are man's 'tendencies' to monachism and asceticism, the 'demand and supply of his own 'nature'? It is, however, but fair to state, that the correct view of the question, if not systematically expressed, is at least unequivocally indicated, in the following passage.

'To ascertain the sources of opinion or usage, in ancient as in modern times, it will not be well that we ascend to the regions of abstraction, or that we give our main attention to paths of abstruse reasoning. It will be much wiser to acquaint ourselves with those peculiarities in mental character, in physical condition, and general circumstances, by which mankind have always been influenced so as to present at once the variety and the sameness by which human nature has ever been distinguished. The degrees of capability which attach to human reason, separately considered, afford no adequate explanation of the diversities observable in human opinion. This chaos of results must be traced to those endless combinations in the natural and social state of mankind, which contribute so mightily to the work of education, in the most extended view of it; and to the reaction of education, thus viewed, on what may have been the native tendencies of the mind or of the animal passions. When judging of the notions avowed by any portion of a community, whether in the present or the past, this course of proceeding, so little flattering to our presumed independence and ingenuousness, is the only one that can lead to just conclusions. Men, unhappily, are not governed by evidence;—a more powerful arbiter is found in personal inclination, or general usage.'

pp. 189, 190.

'The mass of matter included in the Sixth and Seventh Lectures sets at defiance our means of analysis or citation; and, having already indicated its general nature, we shall only say, that it includes much discriminating criticism on the writings and personal character of the Fathers; on the errors of those excellent but often ill-judging men; and on the erroneous views frequently taken of their mistakes, by men who have the means of forming more correct opinions. The scholastic philosophy is well illus-



trated; and the origin of many injurious notions and observances is clearly traced to primary misconceptions of the very nature of Christianity, in many of its most important particulars, and especially in relation to its doctrines and its morality. It is shewn that the province of human reason was mistakenly and even mischievously defined, and that the ordinances of religion were consequently made to assume a form and bearing altogether at variance with the principles of their institution. Fearful, in truth, is the picture here vigorously drawn, of the wretched effects produced by the mixture of human inventions with celestial verities, and of that utter disorganization, even of the brightest and purest systems, which follows on the substitution of shifting expediencies for inflexible principles.

The last two lectures, 'On the Corruption of Christianity from the Influence of Ancient Paganism', will be found to sustain the high character of the preceding portions. Mr. Vaughan clearly shews that heathenism at a very early period began to exercise a baneful influence on the faith, the morals, and the discipline of the Church; that it has never ceased to supply a large infusion of unholy principle and practice; and that its deteriorating effects may yet be distinctly traced in a wide-spread contamination of Christian observance.

We take leave of Mr. Vaughan for the present, with an emphatic commendation of his book, as a singularly clear and comprehensive exhibition of important facts and effective reasonings.

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Art. V. *Random Recollections of the House of Commons*, from the Year 1830 to the Close of 1835. Including Personal Sketches of the Leading Members of all Parties. By One of No Party. 12mo. pp. xii., 382. Price 10s. 6d. London, 1836.

WE are not surprised that this volume should at once have obtained a rapid sale. The specimens of its contents which have appeared in the daily journals, were well adapted to whet the reader's curiosity; and every one who takes the slightest interest in public affairs, cannot but be gratified with this peep into the House of Commons. Nay, it is more than a peep; for, as on the table of a *camera obscura*, the living figures pass before him, shadowed with such graphic distinctness, that he can discern the cut and colour of their coat, their characteristic gait and gesture. One would suppose the Author to be as much accustomed to the use of his pencil as of his pen, the extreme minuteness of his observations, extending to the shade of the complexion, the inches of stature, and the set and quality of the clothes, requiring a practised eye, accustomed to take note and measure of such visible, but trivial characteristics of the outward man. There is a little

too much of this. There may be a class of readers by whom the information will be deemed important, that this honourable member generally wears a blue coat, and that honourable member a brown one,—that this noble lord is always smartly dressed, and that right honourable person has a shocking bad tailor; but to the majority of readers, we apprehend, these small remarks will seem not worth the pains of recording them,—unless as vouching for the fidelity of the other features of the portrait\*. The only thing wanted to make the volume complete, is the actual outline of the figure, traced by the spirited pencil of H. B. himself; who, by the way, can hardly be called with propriety, a ‘political caricaturist,’ since his sketches, though often conveying fine satire, scarcely ever run into gross exaggeration. Having been led to mention this clever Unknown, we shall give as our first example of the Author’s pen and ink portraits, the description of Mr. Hume, in which he has supplied a comment upon one of H. B.’s biographical mementoes.

‘MR. HUME.

‘In person Mr. Hume is of a stout and firm make. He is short-necked, and his head is one of the largest I have seen. His hair, which is dark brown, mixed with grey, is always long and bushy; his face is fat and round, and his complexion has that rough yet healthy-like aspect which is so common among gentlemen farmers. He is beginning to get slightly furrowed with wrinkles. The impression which Mr. Hume’s physiognomy invariably creates in the mind of a stranger, is that of a man of strong nerves and great determination of purpose. This is exactly his character. He is quite impervious to ridicule or sarcasm. He cares not what quantity of abuse—however virulent in quality—may be heaped on him. All the ridicule, nay, all the calumny in the world, will not divert him from his purpose, if satisfied in his own mind it is a commendable one. And as it is impossible for his enemies to force or frighten him out of any course he intends to pursue,

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\* It is but fair, however, to give the Author’s own apology for dwelling so minutely on the *personal* appearance of the Members; conveyed in a letter to the Editor of the Spectator, who had rather severely characterized the work as a ‘*Senatorial Mirror of Fashions*,’ and compared the portraits to a description of a felon in the ‘*Hue and Cry*.’ ‘I am sure you must often have observed that the questions usually put by a person who has not seen the leading Members of Parliament to one who has, relate to their age, features, stature, and personal appearance generally. I have endeavoured to anticipate such questions: and as you admit that my likenesses are good, I hardly think that I am deserving of censure for doing that which I professed to do. I need not say that there are many Members in the House whose names often appear before the public eye, who afford nothing but “personal” materials for a writer to work on.’



so, in the infinite majority of cases, it is a most difficult matter for his friends to *persuade* him from it. There is not a man of purer motives or greater integrity in the house; but his self-willed disposition has occasionally done mischief to the cause he has so much at heart, and in more than one instance perilled its success—at least for a time—together. While giving him the fullest credit for unbounded zeal in the cause of the people, and for the purity of his intentions, it must be clear to every reflecting person, that had he persisted in bringing forward either of the motions of which he gave notice soon after the beginning of last session, for a vote of want of confidence in the Peel Ministry, or for stopping the supplies,—the effect would most certainly have been to defeat the objects of his own party. It was with the greatest difficulty, and not without the most urgent solicitation from the most influential men of all classes of Reformers, that he was prevailed on to relinquish his intention. I know of no man who has more improved as a speaker than Mr. Hume. He is a striking instance of what may be accomplished in this way by mere dint of perseverance. When he first entered Parliament, which was in 1818 or 1819—I do not recollect which—he was one of the worst speakers in the house. He not only stammered at every fourth or fifth sentence, but his language was in the worst possible taste. It often outraged not only all the acknowledged principles of English grammar, but his sentences were often left unfinished. Now, however, without any pretensions to being a first-rate speaker, Mr. Hume acquits himself, when addressing the House, in a highly creditable manner. He speaks with much ease, and always expresses his thoughts with great clearness and propriety; often with considerable vigour of language. His style is not polished or flowery. Though celebrated all the world over for his love of figures of arithmetic, I never yet knew him use a figure of rhetoric in any of the innumerable speeches I have heard him make. On the other hand, I may state, that I scarcely ever knew him make a speech of any length, into which he did not introduce a greater or less number of arithmetical figures. He takes a pounds, shillings, and pence view of almost every subject.

Mr. Hume's voice is strong and clear: its tones have occasionally something musical about them. If, instead of allowing himself to fall into a monotonous way of speaking, he had carefully cultivated the natural capabilities of his voice, so as to modulate it according to the subject, I am satisfied he would have been a much more effective speaker than he is.

His gesticulation cannot be said to be graceful; neither is it awkward. When he intends making a speech of some length, he carefully lays his hat, which is always full of papers, on the seat close to the spot on which he was sitting, and exhibits, as he rises, one or more Parliamentary papers, most probably connected with the "estimates," rolled up and firmly grasped by his right hand. With these papers, so closely rolled up as to have the appearance of a solid piece of matter, he often, in the course of his speech, strikes the palm of his left hand with some force. If he is saying, or imagines he is saying, something particularly good, he stretches out his right arm to its full length, and whirls the roll of paper with considerable energy in the air. When he intends to

be brief in his addresses to the House, he does not trouble himself about the locality of his hat, and seldom takes any papers in his hand, unless he intends to read something to the House, when he uses an eye-glass. His gesture on such occasions chiefly consists in gently raising and lowering both his arms at the same time, very much in the way a person working at a double-handed saw does. When he rises again to give an explanation of a personal nature, Mr. Hume always puts his hat under his left arm, that part of it into which his head goes fronting honourable members on the other side of the house. In such cases he uses no gesture at all; he stands stock still. H. B., the celebrated political caricaturist, gave a most graphic sketch of him with his hat under his left arm, as explaining, when called on for that purpose by Sir Robert Peel, in April last, what he meant when he charged Sir Robert with acting dishonourably in the course he was then pursuing.

‘In almost all Mr. Hume’s long speeches, he repeatedly intimates that he is about to conclude long before he does so; sometimes, perhaps, before he has got half through his address. The only symptom that can be depended on of his being about to resume his seat, is that of his giving a glance to his hat. He always concludes in two or three sentences after he has done that.’ pp. 267—271.

Taking for granted the correctness of this description, which we are unable to verify, the close and watchful observation that the Author must have paid to the honourable member will strike every reader. But mere observation would not enable a person of ordinary talent to seize upon the characteristic details, and transfer them to paper; and this not in the case of one or two individuals who may have been the subjects of particular study, but in bringing before the reader in succession the bodily appearance and general character of a hundred members save one, of all parties. Having given the portrait of one of the two parties in the “*Warlike Ap-Peel* and the *Hume-iliating rejoinder*,” we shall give, as a pendant to the above, the just and accurate description and estimate of the Ex-premier.

‘SIR ROBERT PEEL.

‘Sir Robert Peel is now, as he has been since the death of Mr. Canning, the leader of the Tory party in the House of Commons. He is a remarkable good-looking man, rather above the usual size, and finely proportioned. He is of a clear complexion, full round face, and red-haired. His usual dress is a green surtout, a light waistcoat, and dark trowsers. He generally displays a watch-chain on his breast, with a bunch of gold seals of unusually large dimensions and great splendour. He can scarcely be called a dandy, and yet he sacrifices a good deal to the graces. I hardly know a public man who dresses in better taste. He is in the prime of life, being forty-seven years of age. His whole appearance indicates health. His constitution is excellent, and his temperate habits have seconded the kindly purposes of Nature. He is capable of undergoing great physical fatigue. I have known him remain in the house for three or four successive nights till



one and two o'clock, not only watching with the most intense anxiety the progress of important debates, but taking an active part in the proceedings, and yet be in his office, transacting business of the greatest moment, by ten o'clock on the following morning. Sir Robert is possessed of business habits of the first order. He can descend, when there is a necessity for it, to the minutest circumstances in a great question, and master them all as fully as if he had never had a thought beyond the pale of such matters. He was never yet known to bungle any measure from ignorance of business details.

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‘ In his manner Sir Robert is highly dignified, and his delivery is generally graceful. He usually commences his most important speeches with his left hand resting on his side. His utterance on such occasions is slow and solemn in the outset; but when he advances to the heart of his subject, he becomes animated and speaks with some rapidity, but always with much distinctness. His enunciation is clear; and few speakers possess a greater power over their voice. He can modulate its soft and musical tones at pleasure. He is sometimes humorous, on which occasions his manner has an irresistibly comic effect. His jokes, when he does indulge in them, are almost invariably good, though often too refined to tell with effect on any other than an intellectual audience. It is, however, but comparatively seldom that he makes any effort at wit. His *forte* manifestly lies in the serious mode of address. He excels all men I ever knew in deep tragedy: in that he is quite at home. No man in the House can appeal with a tittle of the effect with which he can, to the fears of his audience; and he is too good a tactician not to know, that a great deal more may be accomplished by addressing in this strain an audience who have rank and property to lose, than by cold argumentative orations. Hence the staple of his principal speeches consists of a forcible and skilful exhibition of the alleged frightful consequences which will inevitably flow from the adoption of a course of policy different from that which he recommends. On such occasions his appearance and manner are as solemn as if he were commissioned to stand up and proclaim that the world had come to an end. And he usually produces a corresponding effect. The deepest stillness pervades the House while he is speaking. Even in the gallery, where there is generally a great deal of noise from the exits and the entrances of strangers, the falling of a pin might be heard. All eyes are fixed on Sir Robert. Honourable members, of all parties, are, for the time, spell-bound. Their reason is taken prisoner. The feelings obtain a temporary triumph over the understanding. The solemnity of the speaker is communicated to the hearers. No smile is seen to play on the countenances of even the most lively and strenuous of his opponents. All are as grave as if some question of the deepest importance to them individually were about to be decided. Sir Robert is a speaker whom one would never tire of hearing. I have often heard him speak for two or three hours at a time, but never knew an instance of an honourable member quitting the house because he felt Sir Robert's oration to be tedious. On the contrary, the regret always

is that he does not continue longer. Sir John Hobhouse was, I am sure, only expressing the feeling entertained by every member in the house, when he said, immediately before the resignation of Sir Robert, in April last, that if any thing could reconcile him to the continuance in office of the right honourable Baronet, it would be the pleasure of hearing him speak.

‘ Sir Robert’s manners, both in and out of Parliament, are most conciliatory. He treats every person with whom he comes into contact with the utmost respect. He has a wonderful command of temper. I never yet knew him, even in the heat of debate, use a single irritating word to any opponent. And the same courtesy and respect with which he treats others, are, as it is right they should be, reciprocated by them. Sir Robert has not only no personal enemies, but is held in the highest esteem by the most virulent of his opponents. It is the abstraction—the particular class of opinions of which he is the most distinguished champion, and not himself, as an individual, against which the Liberal party direct their uncompromising hostility.’  
pp. 105—111.

Sir Robert is entitled to the distinction of being the best and most effective *speaker* in the House. He is always ready, fluent, self-possessed, correct in his language, and dexterous in debate, but never rises to the highest kind of eloquence. There is admirable discrimination and truth in the following estimate of his character.

‘ The member for Tamworth, though a man of great talent, and consummate tact in adapting himself to the temper and prejudices of the House, has not the slightest pretensions to genius. No one ever knew him utter a great philosophical truth or sublime conception. He never startles or delights his audience by any thing of striking originality. There is not a single passage in any of his speeches, which the auditor would wish to preserve in his memory as something of surpassing grandeur. He never descends below mediocrity; he is generally far above it—often on the precincts of genius; but never crosses the line which separates it from mere talent or ability.’  
pp. 112, 13.

We were forcibly struck with this character of the right honourable Baronet’s oratory on the occasion of his moving (last July) that the question of appropriation should be separated from the other provisions of the Irish Church Bill. The speech was rapturously applauded by his own party, and lauded by the Tory journals as a master effort. It was, indeed, admirably suited to the auditory, whose information and powers of comprehension the Orator appeared to have gauged with precision. The data of the speech were taken principally from Mr. Finlayson’s calculations, in the possession of every Member of the House, but which were doubtless for the first time made intelligible to most of the honourable audience in Sir Robert’s lucid exposition. No other



Member, probably, could have commanded and enchained attention to such dry and somewhat intricate details ; but the right honourable Baronet, by his clear enunciation, careful iteration of the points he was anxious to have apprehended, and dexterous *acting*, succeeded in producing an imposing impression of his prodigious information and powers of argumentation ; and several members spoke of the speech as one of his happiest efforts. Yet nothing could be more flimsy than the whole texture of the materials thus adroitly and felicitously worked up. The great point which Sir Robert laboured to establish was, that no surplus could accrue, that should be fairly applicable to the purpose of general education ; a very insufficient reason for refusing to admit the principle of such application, but well adapted to act *persuasively* upon the House. In the course of his speech, Sir Robert fell into some serious mis-statements ; but they escaped detection till the Chancellor of the Exchequer rose to reply amid the noise of retiring members, who were satisfied with having heard the speech of the night. But, from the beginning to the end of that speech, there was not a sentiment, not a remark, not a sentence which bore the stamp of profound thought, or comprehensive views, or originality of any kind, or which produced an effort or wish to remember it. The same things said by almost any other man in the House, would have had little effect ; but Sir Robert is the oracle of his party, and the object of an admiration which waits upon his lips, and is ever ready with its echo of applause. The Standard, with characteristic adroitness, converted the deficiencies of the speech into excellencies, as it termed the mortifying defeat a ‘moral triumph.’ The ‘exclusion of all reference to temporary ‘political considerations,’ (that is, to the actual state of Ireland,) ‘and the abstinence from any acknowledged approbation of one ‘form of religious faith more than another \*,’ in which respects, it is admitted that the address failed to meet the wishes of many,—this blinking of the main question, and treating a subject of immense national interest, involving a great principle, as one of mere figures and fiscal arrangement, was adduced as exhibiting the intuitive sagacity of the master mind ! Such is the dishonest partiality of party !

We must now give our Author’s Portrait of the Ministerial Leader.

‘LORD JOHN RUSSELL.

‘Lord John Russell is one of the worst speakers in the house ; and but for his excellent private character, his family connexions, and his consequent influence in the political world, would not be tolerated. There are many far better speakers, who, notwithstanding their innu-

\* Standard, July 25.

merable efforts to catch the Speaker's eye in the course of important debates, hardly ever succeed ; or if they do, are generally put down by the clamour of honourable members. His voice is weak and his enunciation very imperfect. He speaks in general in so low a tone as to be inaudible to more than one-half of the House. His style is often in bad taste, and he stammers and stutters at every fourth or fifth sentence. He has an awkward custom of repeating, frequently three or four times, the first two or three words of a sentence, accompanied by a corresponding number of what Shakspeare calls "hems," when at a loss for terms whereby to express his ideas. For example, if the idea to which he wanted to give expression were, that he thought the motion of a certain honourable member ill-timed, he would express himself in something like this manner :—"I—I—I—hem—think the motion of the honourable member is—is ill-timed at the—at the—hem—present moment." When he is audible, he is always clear ; there is no mistaking his meaning. Generally his speeches are feeble in matter as well as manner ; but on some great occasions I have known him make very able speeches, more distinguished, however, for the clear and forcible way in which he put the arguments which would most naturally suggest themselves to a reflecting mind, than for any striking or comprehensive views of the subject. His manner is usually cold and inanimate in the extreme. Not only are his utterance imperfect and indistinct, and the tones of his voice weak and monotonous, but he stands as motionless as the table beside which he speaks. On some of the great occasions, however, to which I have referred, I have often known him raise his voice to a pitch sufficiently high to render himself audible in all parts of the house. I have also, in some such cases, known him make use of moderate gesture, and exhibit to the House several of the leading attributes of an effective speaker. In other words, I have known him, apart from the importance which, from his family relations and position in the House, attached to anything he said,—make effective speeches—speeches which must have commanded attention from whatever member and from whatever side of the House they proceeded. I never knew a man more cool and collected when speaking. He exhibits no signs of feeling or of warmth. You would almost think him, even in many cases when his voice is raised to the highest pitch of which it is capable, a sort of automaton. On no occasion, even when most unwarrantably and virulently attacked, have I ever known him betray a loss of temper. This circumstance is the source of great mortification to his opponents.' pp. 195—7.

This description by no means does justice to the substantial qualities of Lord John Russell's speeches, which are as superior in matter to those of the Right Hon. Member for Tamworth, as they are inferior in all the extrinsic qualities of oratory. The effectiveness of the noble Lord's speeches is in spite of the absence of those felicities of voice and manner by means of which chiefly Sir Robert Peel produces so imposing an effect. Were the best speeches of both these distinguished persons to be preserved, the judgement of posterity would affirm the eloquence of Lord John Russell to have been of by far the higher character.



We can make room for only one more portrait ; and it must be that of the great Irish Coryphæus.

‘ THE MEMBER FOR IRELAND.

‘ Mr. O’Connell is a man of the highest order of genius. There is not a Member in the House who, in this respect, can for a moment be put in comparison with him. You see the greatness of his genius in almost every sentence he utters. There are others, Sir Robert Peel for example, who have much more tact and greater dexterity in debate ; but in point of genius none approach to him. It ever and anon bursts forth with a brilliancy and effect which are quite overwhelming. You have not well recovered from the overpowering surprise and admiration caused by one of his brilliant effusions, when another flashes upon you and produces the same effect. You have no time, nor are you in a condition to weigh the force of his arguments ; you are taken captive wherever the speaker chooses to lead you, from beginning to end. If there be untenable propositions and inconclusive reasonings in his speech, you can only detect them when he has resumed his seat, and his voice no longer greets your ear. What greatly adds to the effect of the effusions of Mr. O’Connell’s genius is, that you see at once they are perfectly spontaneous, the result of the feeling of the moment, and not of careful thought in a previous preparation of his speech. I have known him, times without number, both in the House and elsewhere, make some most brilliant and effective allusions to circumstances which had only occurred either while speaking, or immediately before he commenced his address.

‘ One of the most extraordinary attributes in Mr. O’Connell’s oratory, is the ease and facility with which he can make a transition from one topic to another. “From grave to gay, from lively to severe,” never costs him an effort. He seems, indeed, to be himself insensible of the transition. I have seen him begin his speech by alluding to topics of an affecting nature, in such a manner as to excite the deepest sympathy towards the sufferers in the mind of the most unfeeling person present. I have seen, in other words—I speak with regard to particular instances—the tear literally glistening in the eyes of men altogether unused to the melting mood, and in a moment afterwards, by a transition from the grave to the humourous, I have seen the whole audience convulsed with laughter. On the other hand, I have often heard him commence his speech in a strain of the most exquisite humour, and by a sudden transition to deep pathos, produce the stillness of death in a place in which but one moment before the air was rent with shouts of laughter. His mastery over the passions is the most perfect I ever witnessed. He can touch—and touch with inimitable effect—every chord in the human breast. The passions of his audience are mere playthings in his hand. If he cannot “call spirits from the vasty deep,” he can do as he pleases with the spirits of those on the confines of the earth. Nor is Mr. O’Connell’s complete power over the passions confined either to a refined or to an unintellectual audience. It is equally great in both cases. His oratory tells with the same effect whether he addresses the “first assembly of gentlemen

in the world," or the ragged and ignorant rabble of Dublin. . . . . Mr. O'Connell does not excel as a reasoner. His speeches are seldom argumentative, and when they are intended to be so, they are by no means happy. His great *forte*, when he seeks to discomfit an opponent, is to laugh or banter him out of his positions. And here again he stands alone: no man in the House at all approaches him in the effectiveness of his wit and ridicule; and yet there is no man, unless provoked to it, who indulges in fewer personalities.

' Mr. O'Connell's style is not polished or elegant; but it is terse and vigorous. He is fond of short, pithy sentences. His style reminds me, in some measure, of that of Tacitus. His ideas flow too rapidly on him to allow him to elaborate his diction. As Mr. Shiel once observed, in one of his series of "Sketches of the Irish Bar," which appeared ten or eleven years ago in the *New Monthly Magazine*, "Mr. O'Connell, with the improvidence of his country, flings a brood of robust thoughts upon the world without a rag to cover them."

' With most men, it requires an effort of no ordinary kind to hit on a few tolerable ideas. In Mr. O'Connell's mind they grow up naturally, and with a luxuriance which, if there be propriety in the expression, is inconvenient to him. I have known his mind to be so overcharged with ideas as to render him miserable until he got an opportunity of ridding himself of a portion of them, by "flinging them abroad on the world" in prodigal profusion.

' Mr. O'Connell is not a graceful speaker, either as respects the management of his voice or his gesture. He has a broad Irish accent, which, though by no means unpleasant, falls somewhat strangely on an English ear. His voice is rich, clear, strong, and often musical. It is capable of being modulated with the best effect; but the art of modulation is one which Mr. O'Connell seems never to have studied. The intonations of his voice are never regulated by any artificial rule; they are regulated, unconsciously to himself, by his feelings alone. If, therefore, the subject on which he is speaking be not one involving important principles, or one which appeals to his feelings, there is a degree of coldness about his manner and a monotony about the tones of his voice, which is sure to make a person who never heard him before, go away with an unfavourable impression of his talents, and wondering how he could ever have attained to so much popularity. . . . . He sometimes, not often, stammers slightly, simply from two or more ideas struggling at the same moment in his mind for priority of birth. I have often known him, in this conflict of ideas, break off abruptly in the middle of a sentence, which he would never afterwards finish, owing to some brilliant thought suggesting itself at the moment. A person of less impetuous and more artificial mind would first finish the sentence and then give expression to the new idea which had occurred to him.

' Mr. O'Connell's gesture is also very deficient in gracefulness. He puts himself into an endless variety of attitudes, every one of which is awkward. At one time you see him with his head and body stooping, and his right arm partially extended; at another, and perhaps the next moment, you see him with his head thrown back, and his arms placed a-kimbo on his breast. Then, again, you see him stretching out his



neck and making wry faces, as if about to undergo the process of decapitation. If you withdraw your eyes a few seconds from him, you see him, when you again look at him, with both his arms raised above his head, and his fists as firmly clenched as if about to engage in a regular Donnybrook row. Then, again, you see him apply both his hands to his wig—he wears a wig—with as much violence as if about to tear it in pieces; but instead of this it turns out that he has only carefully adjusted it. But the most singular thing I ever heard of his doing in the course of the delivery of any of his speeches, was that of untying and taking off his cravat when in one of the best parts of his speech, in 1834, on the Repeal of the Union, and when he had worked himself up to the utmost enthusiasm of manner. . . .

‘He is always in excellent spirits. You never see him cast down or dejected. In the most adverse circumstances his faith in the eventual triumph of the great cause of justice and humanity is unbounded. It never wavers for a moment. He always has his eye fixed on the sunny side of the picture. Hence he is ever cheerful. You see a perpetual smile on his countenance, whether he be addressing the House or reclining in his seat, whether in the family circle or haranguing the populace at the Corn Exchange. . . .

‘When sitting in the House, his usual position is that of having his right leg over his left. His son Maurice, to whom he is particularly attached, though devotedly fond of all his family, often sits beside him; and I have repeatedly seen him, in the most affectionate manner, take Maurice’s hand in his own, and keep his hold of it for a considerable length of time.’ pp. 304—315.

Our readers will now be able to judge of the literary merit of the volume, as well as of the Author’s impartiality and his claim to be considered as ‘one of no party.’ The sketches are certainly free from any very obvious marks of either party spirit or personal liking and disliking; and seldom have we met with a volume abounding with personal descriptions, so little indebted for the entertainment it affords to any infusion of satire or scandal. The severest description in the volume is that of Mr. Roebuck, and he is exactly the individual who has the least right to complain of being severely dealt with, and who would meet with the least sympathy, under the retributive chastisement of the press. Mr. Spring Rice and Lord Palmerston have not full justice done to them; but for this, our Author atones by his fair appreciation of Sir John Hobhouse, one of the cleverest men and most effective debaters in the House; of Lord Howick, who is rapidly rising in the estimation of his contemporaries; and of Sir George Grey.

Upon the whole, from whatever sources the Author has derived his information and his estimates of character, he has shewn sound judgement in the use he has made of his knowledge and observation. We have at times been led to suspect that the volume was a joint production; but the style betrays no difference of authorship. There are several introductory chapters, descrip-

tive of the forms, rules, and regulations of the House, and containing some miscellaneous observations of an amusing, but rather trivial character. Some 'scenes' are described, which, though not without precedent in the unreformed House, in the palmy days of the Borough-ocracy, are certainly disgraceful to any assembly of gentlemen, not to say any legislative body; and it may be hoped that all parties will unite in preventing their recurrence.

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Art. VI. 1. *Wanderings and Adventures in the Interior of Africa.* By Andrew Steedman. Illustrated with Lithographic and Wood Engravings. In Two Volumes, 8vo. London, 1835.

2. *Introductory Remarks to a Narrative of the Irruption of the Kafir Hordes into the Eastern Province of the Cape of Good Hope, A.D. 1834, 35.* By the Editor of the *Graham's Town Journal*. Part I. 8vo, pp. 128. Graham's Town, 1835.

IF British India, with its hundred millions of inhabitants, can scarcely command, once or twice in the course of a session, the reluctant attention of the British Legislature, while, with the public at large, our eastern empire excites little more interest than a German principality,—how can it be expected that the Cape Colony, with its handful of inhabitants, should awaken any very powerful interest in this country? Our feelings, it is true, are not governed by either the intrinsic or the proportionate magnitude and importance of an object, but by its relation to ourselves, or to our knowledge, which is one spring of sympathy. We are more apt, too, to be moved by events and transactions upon a small scale, than upon one so vast as to baffle the imagination; we sympathize with individuals, not with nations. And then our sugar and tea bring Jamaica and China nearer to us, by a tangible association between those countries and the luxuries of the breakfast-table, than territories nearer home which have no such hold upon our familiar thoughts. But whatever explanation may be given of the prevailing indifference to the vast and complicated concerns of our colonial dependencies, the fact is deeply to be regretted, as it precludes that vigilant control, by public opinion, of a branch of administration peculiarly liable to mismanagement and corrupt influence, both at the source of authority and on the part of the distant and subordinate officials. Symptoms of improvement, however, even in this respect, are discernible. The Colonial Office has, during the recent changes, undergone a commencement of a purification, scarcely less difficult or requisite than that of the Augean stable. A more enlightened spirit, as well as a more honest administration, is beginning to characterize this branch of government. And the diffusion of information,



forcing itself upon even the listless minds of honourable members the least accustomed to the fatigue of inquiry, will render subjects interesting that are now a *bore*, by diminishing the distance to which ignorance alone removes them.

Peace has been at length concluded with the Caffer chiefs. Our readers will, doubtless, even without knowing anything further, rejoice to hear this. But, after the official accounts which have reached this country from the scene of military operations, denouncing the Caffers as 'irreclaimable savages', the idea of making peace on any terms with the chiefs of such a barbarian horde, may perchance appear very strange. Still more unaccountable, or rather, still more needing explanation, is the fact, that the terms, generally, are such as the Caffers, at any time for six or seven years back, would have received with gratitude. Indeed, it has been stated, that they are in substance what Macomo and several other chiefs have repeatedly declared it to be their ardent wish and desire to obtain from the Colony, and which they are understood to have expected from the present Governor, when they first heard of his intention to visit the frontier. Instead of expelling these tribes beyond the Kei, and thus depriving them of their native territory, a fertile tract necessary to the subsistence of their herds, and which the Colonists are in no condition to occupy, the present Treaty provides for their settlement within this frontier line, under the protection of, and of course on the condition of allegiance to his British Majesty. Such a plan had been repeatedly advocated by the intelligent Editor of the South American Advertiser, who affirms that a personal interview between the present Governor and the chiefs, and particularly with Macomo, would have stopped the war at any stage since the 23rd of December, 1834. The sixth article of the Treaty sets forth that

'The Governor, yielding to the earnest supplications of the aforesaid Chiefs and Representatives—"that they may not be expelled from their native country," and in the hope that they may for the future—as they have solemnly promised—keep peace and good order within, and abstain from all inroads and robberies without, their allotted boundary; hereby assigns to each of them, and their respective families, a fair and adequate proportion, according to the amount of population of each family, to be determined by the Commissioners hereinafter set forth, for their location, establishment, and regulation, of a tract of country, bounded as follows:—

'On the west, from the Enweleni to the Iqirkazi, and thence along the mountain to the source of the Chumie River; thence down the left bank of the Chumie to its confluence with the Keiskamma; thence up the right bank with the Keiskamma to its confluence with the Deba; thence up the right bank of the latter to the Deba Neck; thence within (to the north of) the road to the Mission Station of Pirrie; thence to the summit of the hill called Isidenge; and thence

down the left bank of the Kabousie River to the Kye; with the reservation of such spots and lines, for roads, out-span places, places of public worship, schools, magistracies, military stations, and other public services, as the Governor may, from time to time, find it necessary to occupy, as well for the general benefit of the Colony, as for the particular benefit of the aforesaid Chiefs, their tribe and families.

‘And reserving also a due and proper location, with adequate lands, to be determined by the aforesaid Commissioners, at and about Burn’s Hill, for Suta and Sandili, and their family, and also a similar location and lands at and about the Chumie Mission Station, for Matua and Tinta, and their families.’

By the third article, the chiefs consent to give up all the muskets in their possession. By the seventh article, each of the chiefs and representatives included in the Treaty, (viz., Macomo, Tyalie, Eno, Kusia, and Fadani,) is bound, in token of fealty to the King of England, to cause to be delivered, in the course of the first month of every year, *one fat ox*; in the failure of which condition, he will forfeit his said lands, unless they be granted anew by the Governor, in the name of His Majesty. The eighth article is as follows:—

‘Ministers of the Gospel, Schoolmasters, and, where necessary, English Magistrates or Residents, will be duly appointed within the above locations. And it is hereby concluded and agreed on, by the said Chiefs and representatives, that they and the heads of families shall act as magistrates of the Colony, each in his location, if required to do so by the Governor, and under such titles, and to obey such instructions, as shall by him be determined,—and that they shall not harbour, nor suffer to be harboured, within their respective locations, any person or persons, whether of their own tribe or of others, whether English, Hottentots, Boers, or of any other nation, suspected, or known, to have been guilty of any crime or offence against the colony, but shall immediately secure and deliver up any such person or persons to the nearest colonial authorities.’

A commission was appointed by the eleventh article, to superintend and arrange the location, establishment, and regulation of the aforesaid chiefs, tribe, and families; and when these arrangements are carried into effect, an agent is to be appointed, to reside among or near to the locations, as the organ of the Supreme Government. A measure of this nature ought long ago to have been adopted. The late excellent Thomas Pringle, who regarded South Africa as his adopted country, in which he contemplated ending his days, never ceased to urge upon the Home Authorities the expediency and importance of this plan; and it would have satisfied his loftiest ambition and one of the strongest wishes of his heart, to be appointed to this responsible and arduous post of usefulness. Happy will it be for all parties, if agents can be found, participating in his philanthropic spirit. At



length, then, after a war most disastrous to the Colonists, and not very honourable to the British troops,—a war which might have been averted by the very negotiation which has restored peace,—the Colonists may be congratulated on having now before them the prospect of a system of relations with all the native tribes on the frontier, from East to West, which can be understood by all parties, and promises to prove, eventually, equally beneficial to all.

And now for the Causes of the War. Upon this subject, we shall first transcribe an article which appeared in the South African Commercial Advertiser of Sept. 2; premising, that its patriotic and talented Editor has been pursued with the most malignant misrepresentation and calumny for having raised his voice in timely but disregarded warning; and there have been found persons weak or base enough to ascribe the irruption of the Caffers to the Cape-Town press!

‘The Causes of the tranquillity which we have at times enjoyed, seem to have been as little understood as the Causes of the cruel and destructive wars by which it has been so frequently interrupted. From the year 1778, to go no further back, down to the present time, we have been the neighbours of the Caffer Nation, and alternately the victims and the avengers of violated treaties with that people, without advancing a single step towards even temporary safety, except within the range of our muskets and cannon. Our victories left the enemy weak, but the terms of peace, on every occasion, contained in themselves the seeds of future wars; and, what was still more serious, they involved in their principles the elements of his strength and of our weakness.

‘The principle we allude to is the right which we claim as victors, of expelling the vanquished tribes from certain portions of their territory; and the practice of attempting to occupy it by drafts from our own population already suffering under all the evils of unparalleled dispersion.

‘The extent of the Colony has been variously estimated. We take the lowest, or one hundred and fifty thousand square miles. The Commissioners of Inquiry in 1824 gave the population of this vast territory, at one hundred and twenty-five thousand. Let us add twenty-five thousand. But of this number thirty-eight thousand were slaves, and about the same number, Hottentots, who possessed little or no land. Of the seventy-four thousand that remained, certainly not less than thirty thousand resided in Cape Town, Stellenbosch, and five or six other villages; so that the *country* was in reality held or occupied by a population of about forty-four thousand souls;—or about *one* individual to *three square miles*! And of these individuals one half were women, and at least half of the remaining half, children and old men. We had added field to field until our isolated families and small villages stood alone in the midst of solitudes!

‘But how stood our neighbours in this respect? Some have estimated the Caffer tribes, including the late HINTZA’s people, at

195,000 souls. Let us drop the 95,000, and we shall then have a population of 100,000 souls in a space not exceeding, according to the latest maps, 12 or 14,000 square miles—or about seven persons to a square mile!

‘ If this fails to throw any light upon the *Causes* of our recent misfortunes, we have only to add, that within the last twenty years, and more particularly within the last sixteen years, we have added to our territory a space as large as all Cafferland, from which probably not less than 30,000 Caffers were expelled and forced upon the already dense population in their present comparatively narrow limits. This part of the subject has made so deep an impression on the minds of some, that the Rev. Mr. Shaw, in a letter just published, does not hesitate to ascribe the present war chiefly to our last assumption of territory from which the Caffers were expelled. It took place as recently as May 1829, only seven years ago. And towards a people thus condensed and smarting under irreparable losses of which Nature sternly reminded them in every season, we adopted a system of intercourse which neither they nor the wisest among ourselves have ever been able to comprehend. It was fluctuating, uncertain, and regulated entirely by the dispositions and peculiar views of those who rapidly succeeded each other in authority. One part of it, however, which was steadily kept in action, led, from time to time, *small parties* of soldiers, or of armed burghers, into the heart of Cafferland to recover, by force, an equivalent in cattle, for cattle or horses stolen, by persons unknown, from the colonists. Thus it often happened that a party of twelve or sixteen, or some such number of soldiers, or armed burghers, had to drive a herd of Caffer cattle from a village to which the thief probably did not belong, before the faces of perhaps ten times their number of armed Caffers who stood gazing on the scene with feelings that may easily be imagined!

‘ That such a state of things would last for ever,—seems to have been expected by those who express surprise at the *sudden* resentment of the Caffers last December. Those, however, who can see events in their causes, foresaw and foretold the result several years ago;—and we ourselves announced the coming storm to the present Governor *two days after his arrival in the Colony*, with as much confidence as we now record its ravages. And were no measures taken to prevent, or to meet this threatening danger?—*None whatever!*

‘ The real causes of the war, and of the successes of the enemy at its commencement being thus made clear, could any thing have surprised us, it would have been the resolution of the Governor to *condense the Caffers* once more, and to *expand the Colony* by the addition of some seven or ten thousand square miles!’

In Mr. Steedman’s highly entertaining volumes, from which we have, perhaps, too long detained our readers, there is given a long extract from the letter of the Rev. Mr. Shaw, which amply sustains this view of the causes of the war. Mr. Shaw, from his knowledge of the character and language of the Caffers, obtained during a residence of many years in their country, is peculiarly entitled to be listened to. Mr. Shaw begins his Letter,



(addressed to His Majesty's Secretary of State for the Colonies, the Earl of Aberdeen,) by vindicating the Albany settlers from having goaded the Caffers into retaliation by acts of cruelty and injustice; although he is obliged to admit, that instances of the kind, on the part of individual settlers, had actually occurred. But the real cause of this combined and ruthless invasion was, he proceeds to show, 'our border policy'—if 'such a designation can be given to the most changeful and contradictory course of proceeding ever adopted by any civilized government.'

"Our border policy," continues Mr. Shaw, "is extremely bad; and by this means we have often undesignedly excited the cupidity, and exasperated the feelings, of a people who, although naturally prone to make inroads upon their neighbours, were, during the last few years, beginning to cherish the opinion, that it would be their interest to cultivate peace with the Colony. It is but recently that attempts to improve their moral state, by the diffusion of Christianity, have been encouraged by the Colonial government; and, long before the Missionaries established themselves in the country, various deadly feuds betwixt the Caffers and the border Dutch farmers had been engendered; the effects of which could hardly be expected to be speedily obliterated.

"Not only has our Government pursued no efficient measures for the improvement of the Caffer tribes, but the plan adopted for the regulation of the affairs of the frontier has been extremely injudicious. Instead of a regular system, well-defined, properly adapted to the local circumstances of the country, and steadily acted upon, there has been nothing like a system at all. Sometimes the mode of treatment has been harsh and severe, at other times mild and conciliatory. Occasionally the Caffers were almost frightened into the belief that we intended their destruction; and at other periods they were suffered to carry on their depredations with such impunity as to tempt them into the opinion that we were afraid of them; threatenings have occasionally been denounced, which were never intended to be executed; and promises have been made, which were never fulfilled. The effects of this contradictory mode of proceeding upon an untutored but warlike race, strong from their number, may easily be imagined."

"In consequence of certain difficulties and scruples respecting international law, (the absurdity of attempting to apply the strict rules of which in the intercourse betwixt a civilized and barbarous people I shall not now stop to prove,) no direct and official mode of communication betwixt the Chiefs and the Colonial authorities has been established. There does not exist a single *written* treaty, to which, after due explanation, the Caffer Chiefs have become contracting parties. I beg leave to furnish the following statement, as an illustration of the evils arising from this source:—

"A kind of agreement was made with Gaika in 1819, by which our Government understood that he ceded the lands, now called the 'Neutral Territory;' but the Chiefs of the Amagonakwaybie tribe, Pato, Kama, Cobus, &c., affirm that they were not parties to that

treaty, although they lost by it the whole of their ancient territory, and that the usages of the Caffer nation, Gaika, the Chief of another tribe, had no right to dispose of their lands without their consent. Some time afterwards, Makomo, the son of the late Gaika, re-established his clan on a certain tract of the Neutral Territory, by the connivance of the Colonial Government. At length, however, this land, a very fine and beautiful tract, was wanted for the purpose of forming a Hottentot settlement, and Makomo, whose people were charged with committing various depredations on the Colony, was warned to remove with his clan from the lands in question; but he refused, alleging that they had never been ceded by his father, and entering into a dispute as to the boundaries fixed in 1819, which he maintained preserved a portion of the Kat River Mountains, as Caffer Territory. The Colonial Government, however, notwithstanding the mediation of some of the Missionaries, persisted in its claim, and the Caffers were forcibly expelled by our troops, their huts being burned to prevent them from returning to occupy the lands.

“ I have the more especially detailed this proceeding, because I believe it has a very close connexion with the causes of the recent irruption into Albany. The Caffers may have been chafed by the foolish, not to say unjust practice, of pursuing stolen cattle beyond the boundary, and making reprisals not always upon the guilty parties, but frequently upon those who had no connexion with the transaction, nor any means of preventing it;—they may have been vexed in this way; but I am persuaded that the ‘*sore place in the heart*,’ as they themselves would phrase it, was occasioned by the forcible seizure of their lands. Residing in Caffraria at the time, I had opportunities of observing how greatly the Caffers were exasperated; and, if Makomo could have persuaded the other Chiefs to unite with him, I have no doubt, that disasters similar to those we now deplore would have happened some time ago.

“ It was doubtless every way just and expedient that lands should be granted to the industrious and deserving portion of the Hottentots at the period to which I have alluded; but it always appeared to me, and many other persons, that the friends of that race placed themselves in a false position, when they concurred in the acceptance by the Hottentots of lands, the title to which, to say the least, was of a very equivocal nature. For, assuming that Makomo and his Chiefs were mistaken as to the question of boundaries, still the ground had been ceded as ‘Neutral Territory;’ and we certainly could have no right to occupy the country with British subjects, without the consent of at least the Chiefs who had been parties to the original arrangement in 1819.” Vol. II. pp. 137—141.

It is to a war, then, wantonly provoked by our own impolicy and injustice, that a termination has been put by concessions which contrast strangely with the decree of perpetual expulsion in the Governor’s proclamation of the 10th of May preceding. It is evident that Sir Benjamin D’Urban had suffered himself to be grossly misled by iniquitous or perfidious counsels; and though he deserves commendation for having repaired his error,



so far as now practicable, it is grievous to think of the devastation of life and property, and the dishonour of the British name, which have resulted from the want of better information and advice. It is an unhappy circumstance, as regards the permanent tranquillity of the 'new province of Adelaide,' that the Caffers should have made the discovery that the British power may be successfully resisted,—that the spell which held them in awe should thus have been broken. Let us hope, however, that mutual interest, and a confidence in the good faith of the British Government, whose protection is now pledged to our Caffer tributaries, will secure the observance of the treaty which has now been entered into.

We have placed at the head of this article, the title of a pamphlet, from the Graham's Town press, which takes a very opposite view of the whole subject. Our object in referring to it is simply to indicate that we have read it, and that we fully appreciate the spirit which has dictated this impotent attack upon Dr. Philip, Mr. Banister, Mr. Kay, Mr. Pringle, Mr. Fairbairn, and other writers who have raised their voice against the iniquities of the *Commando* system, and the deplorable fatuity of our Border policy. It may be sufficient to state, that the anonymous but not unknown writer has the courage to stand forward as the panegyrist of the official conduct of Lord Charles Somerset,—the worst governor that, perhaps, was ever inflicted upon a British colony. The Editor of the Graham's Town Journal may rely upon it that, in this country, his attempt to mislead the public will be harmless.

We must now briefly advert to the contents of Mr. Steedman's volumes, which comprise a personal narrative of Wanderings through a considerable portion of the interior of Southern Africa. Although the Author has been preceded, and of course in part anticipated, by Burchell, Thompson, and other travellers, and he has drawn somewhat largely upon the works of his predecessors, the result of personal observation is always acceptable and interesting; and we regret only that he had not adhered to his original intention of confining himself to a single volume. A little compression would have enabled him to include within that compass the whole of the original information which he has collected. No dates are given, which is a serious defect; but we infer, from the first paragraph of the second chapter, that these Wanderings were performed about nine years ago; though there occur references to events of later date. We have had some difficulty in fixing upon an appropriate extract from the narrative; but think that the Author's account of an elephant hunt will afford a pleasing and characteristic specimen.

'It is only within the last thirty or forty years that the elephants of

India and Africa have been compared with one another, and found to be as different in species as the sheep is from the goat, or the horse from the ass. The size and habits of the elephants in both countries are nearly the same, but they differ by many external marks which are easily to be distinguished. The ears of the African elephant are much larger, for instance, than those of the Indian: in the latter they are of moderate size; in the former they are quite enormous, and cover the whole shoulder of the animal. The tusks are also larger, particularly in the females. The white ridges of enamel which mark the crowns of the molar teeth are lozenge-shaped in the one, and run in irregular wavy parallel lines across the surface of the tooth in the other; and finally the Asiatic elephant has five hoofs on the fore-feet, and four on the hind, whilst the African has only four on the fore-feet, and three on the hind. In fact, from our intimate relation with India, we see the Asiatic species brought home almost daily; but since the time of the Ptolemies no nation has had sufficient enterprise to domesticate the African elephant, or apply it to the purposes of war; though the Egyptians of that period, and, before their time, the Carthaginians and Numidians, used them for this purpose, precisely as the Asiatic species is at this day used in the East. It even appears probable that they bred in a domestic state among these people, a fact which has never been witnessed in modern times. According to the testimony of Pliny and other ancient writers, they were formerly abundant in the forests of Barbary and Mauritania: at present, however, they are only found to the south of the Great Desert; but the enormous quantities of ivory which are annually brought to Europe from the interior of Africa announce the countless multitudes of them which must exist in these remote and unexplored countries. Formerly they were numerous within the boundaries of the colony, but they have been so much hunted of late years, that they have retired beyond the frontiers, and are now only found in the neighbourhood of the Great Fish River.

The shades of evening were closing fast upon us as we retraced our steps up the mountain-side to the thicket in which he had left our horses. Here we collected all the dead wood we could find, and kindled a fire; when a strong wind carried the flames to the dry grass around us, which speedily becoming ignited, all our efforts to extinguish the blaze were unavailing. The conflagration was grand and terrific, as it extended with fearful rapidity in one overpowering torrent of flame, spreading devastation in its course, and producing in the mind a most painful feeling of alarm, until a tempestuous rain fortunately checked its fury. Our situation had now become far from comfortable: wrapping my cloak around me, I sought refuge in the bush, while the storm raged with unabated violence for several hours: I was, however, frequently compelled to leave my shelter, and assist in heaping fresh fuel on the fire, which we now found almost as difficult to preserve, as we had lately to extinguish. About midnight, our horses, which had been fastened to some trees behind us, made a sudden start, broke their bridles, and rushed past us, evidently much terrified.

“ From the jungle-cumbered river  
Comes a growl along the ground ;



And the cattle start and shiver,  
For they know full well the sound."

'We hastily seized our guns, expecting some unwelcome intruder; but after waiting a few moments in suspense, all was again quiet. Having little inclination to sleep, we sat around the fire, when Thackwray related many perilous adventures in which he had been at various times engaged. He was an English settler, and made no secret of having been concerned in an illicit trade with the Caffers, previously to the removal of restrictions, and the establishment of the fair at Fort Wiltshire. He recounted several instances of good faith observed by the Caffer Chiefs with whom he had dealt in transactions of this nature. Having laid in a large stock of beads in order to carry on this species of traffic, he became at last, in consequence of great depreciation in their value, and through a combination of other unfortunate circumstances, much involved in pecuniary difficulties; and was under the necessity of having recourse to the dangerous pursuit of elephant shooting, as the readiest means of extrication. This mode of living in the bush, as he termed it, he found extremely wearisome and hazardous. On one occasion a herd of elephants pursued him and his companion to the edge of a frightful precipice, their only chance of escape being to let themselves down on a projecting rock at some distance below the brink. Scarcely had they accomplished this before an elephant came up, and attempted to reach them. In this situation Thackwray could easily have shot the animal from beneath, but was deterred by the apprehension that its huge carcass might fall upon them, and thus cause their inevitable destruction.' Vol. I. pp. 62—65.

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'Thackwray succeeded, after a long search, in finding the horses, which had fared badly, having been compelled to browse on shrubs and underwood. We had suffered considerably during the night from want of water, but obtained a partial alleviation of our thirst by roasting some branches of the spekboom, *Portucalaria Afra*, which had a juicy, pungent flavour, and tended in some degree to refresh us. Whilst we were engaged in exploring the neighbourhood for water, our attention was arrested by the sagacity of some elephants in a kloof just below us. Dismounting, that we might approach them with greater caution, we perceived several issuing from the hush; and while Thackwray descended to obtain a shot at a large male with enormous tusks, perambulating in calm and dignified stateliness around the troop, I remained on an elevated spot, whence I could command a view of the animals feeding beneath. Among the herd were several young ones frisking—if such a term may be applied to these clumsy animals—with uncouth and awkward gambols, in all the natural freedom of their early vigour: one of them, rather larger than a calf, was standing between the fore-legs of its dam, which was suckling it, and caressing it at the same time with her proboscis. As I continued to watch the scene, I saw Thackwray wave his hand for me to retire out of view, for he was now cautiously creeping forward under cover of the brushwood, to get within shot; but the male elephant caught sight of me, before I could conceal myself from observation, when, raising its trunk,

and flapping its large ears against its shoulders, it uttered a shrill cry, and dashed, with the whole herd at its heels, into the thickest part of the covert, where it was useless to follow. Mounting our horses again with the intention of abandoning all further pursuit, and of seeking some human habitation in order to obtain refreshment, of which we felt much in need, we rode away; but had not advanced far before Thackwray discovered a pair of fine ivory tusks actively engaged in an adjacent part of the bush. This was too great a temptation for him to withstand; and proceeding towards the spot, he ventured so close before he fired, that the cocking of his piece gave the first intimation of danger to the elephant, which at the same instant received the fatal ball. The poor beast ran for some distance before it fell; Thackwray marked it with his initials, meaning to return at some future time for its tusks, as well as for those of the other which he had shot on the preceding day.

‘My curiosity with regard to elephant-shooting was now perfectly satisfied, and the weather being cold and wet, we resolved on returning without delay to Fort Wiltshire. On our route we met a celebrated elephant-hunter, a Hottentot, of the name of Skipper, whose horse had lately been killed under him by a rhinoceros. He stated, in reference to this disaster, that before he had time to raise his gun to his shoulder, the animal rushed at him with great fury, thrust its horn into the horse’s chest, throwing horse, Hottentot and all, over its back. The rhinoceros went off without attempting to do him any further injury, whilst he was in vain grappling for his gun to take a shot at the animal in its retreat. “But,” said he, “though he was too quick for me this time, I may meet him again some day, when I shall not forget to *betaal* him.”’ pp. 67—9.

## NOTICES.

### Art. VII. *Elucidations of interesting Passages in the Sacred Volume.*

Drawn from the works of celebrated Commentators and Travellers.

Adapted for the use of Schools. Edited by the Authors of “The Odd Volume,” “Happy Week,” &c. First and Second Series. 2 vols. 18mo. Edinburgh, 1835.

THE design of these two neat volumes is to elucidate a variety of passages in the Sacred Writings, containing allusions to Oriental customs and manners, by extracts from the works of travellers and Biblical commentators, in a series of short articles, followed by questions for examination; the whole being adapted for a school-book. Our approbation cannot but be cordially given to a work so well adapted to create, in the minds of youthful readers, a more lively interest in the contents of the Sacred Volume, and a more intelligent perusal of them. Criticism would be invidious; and we shall content ourselves, therefore, with giving two short specimens, merely remarking, that the Editors do not appear to have had access to a very modern library.



‘ ANCIENT MODE OF REDEEMING.

‘ RUTH iv. 7.—Now this was the manner in former time in Israel, concerning redeeming, and concerning changing, for to confirm all things: a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel.

‘ The manner and ceremony of conveying over a title and estate amongst the ancient Israelites was this: the person who sold or conveyed over his title pulled off one of his shoes, and in open court delivered it to the purchaser, thereby signifying that he had full right to walk, enter into, or tread upon the land, &c. as his own proper and entire possession.

‘ Castell mentions that the Emperor of the Abyssinians used the casting of a shoe as a sign of dominion. Thus, in Psalm lx. 8, we read, “Over Edom will I cast my shoe.” The Targum, instead of *shoe*, hath *right hand glove*; it being then the custom perhaps to give that in room of the shoe: in later times the Jews delivered a handkerchief for the same purpose. So R. Solomon Jarchi says, we acquire, or buy, now by a handkerchief or veil instead of a shoe. The giving of a glove was, in the middle ages, a ceremony of investiture in bestowing lands and dignities. In A.D. 1002, two bishops were put in possession of their sees, each by receiving a glove. So in England, in the reign of Edward the Second, the deprivation of gloves was a ceremony of degradation. We learn from Burckhardt, that among the Arabs, a man has an exclusive right to the hand of his cousin: he is not obliged to marry her, but she cannot, without his consent, become the wife of any other person. He usually says, “She was my slipper; I have cast her off.” In this they seem to follow the ancient custom of the Jews; for it is to be observed that Boaz, before he took Ruth to wife, applied to one who was more nearly related to her than himself, to know whether he would make use of his right of redemption; and did not marry her till this man had refused to do it. “Then,” said Boaz, “what day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth, the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance. And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself: so he drew off his shoe.”

‘ HIGH-RAISED SEATS PLACES OF HONOUR.

‘ 1 SAM. iv. 18.—And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died.

‘ It appears that Eli, the judge and high-priest of Israel, sat on a high seat when the fatal news of the defeat of his people was brought to him; and that, falling from it, *he brake his neck and died*. These seats were used in other parts of the East besides Judea; for St. James ii. 3, says, “And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool.” St. Matthew, speaking of the Pharisees, says, “And love the uppermost rooms at feasts, and the chief seats in the synagogues.” Now, the chief seats

in the synagogues were so placed, that those who occupied them had their faces to the people. The Pharisees, therefore, coveted them, that they might be in full view of all who were present. The Great Mogul sits daily in the durbar, to entertain strangers, and to receive petitions and presents, and give out orders. The king sits in a little gallery over head; ambassadors, great men, and strangers of quality within the inmost rail under him, on seats raised from the ground, covered with canopies of velvet and silk, and with good carpets under foot. The next degree are within the first rail, and the common people without in a low court. In the halls of great men's houses in the kingdom of Tonquin, are several alcoves, where they sit crosslegged upon seats, according to their rank; the higher the more honourable; and these seats are all covered with mats, corresponding in fineness to their stations, except in time of mourning, when they are obliged to use coarse ones. In reference to the 9th verse of the first chapter of Samuel, "Now Eli the priest sat upon a seat by a post of the temple of the Lord," Bishop Patrick and Dr. Wells informs us that, *upon a seat by a post*, signifies *upon a throne*; meaning a seat raised to some height, so that he might see and be seen by all that came to the tabernacle; and that by his presence and eye overlooking them, he might the more easily preserve order and regularity; for which purpose his throne was placed by "a post," at the entrance of the tabernacle, or "temple," as it is here called.' pp. 179—182.

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Art. VIII. 1. *Visible History*. England. By Charles Williams, Author of "Art in Nature," &c. 12mo. pp. 156. London, 1835.

2. *Visible Geography*. England. By Charles Williams, Author of "Visible History of England". 12mo. pp. 225. London, 1835.

Our young readers are already indebted to the Author of these volumes for some very pleasing and instructive additions to the juvenile library. The *Visible History* and *Visible Geography*, are designed to 'relieve the toils and increase the pleasure of both the teacher and the 'pupil,' by engaging the eye, and exercising the principle of association, so that the information conveyed in this double form being acquired with more interest, shall be more easily retained. There is nothing new in the plan of teaching history and geography by illustrative prints; but, in these volumes, the objects selected serve as a sort of pictorial short-hand, being so grouped as to aid the general recollection of period, or portion of country, described, as well as to convey a distinct idea of the particular object. This plan renders the prints a sort of *Memoria Technica*. For instance, the engraving descriptive of the period occupied by the Plantagenets represents, in the centre compartment, a conflict between the Crusaders and the Saracens; and round it, are costumes of different ranks,—the game of quintain—telescopes, the compass, and reading glasses—John signing *Magna Charta*—a coal-mine—a tournament—helmets, spears, and other ar-



mour and weapons. In the Visible Geography, the engraving illustrative of the Midland Counties, presents the following groupe: China, for Derbyshire, (Marble would have been more appropriate). Stockings and lace, for Nottinghamshire. Porcelain and crockery, for Staffordshire. Dray-horses and large sheep for Leicestershire. Canal for Rutland. China, for Worcestershire. Iron works, for Warwickshire. A gentleman's seat, for Northamptonshire. Mineral springs, for Gloucestershire. View of Oxford, for Oxfordshire. Straw hats and bonnets, for Bedfordshire. Lace-making, for Bucks. Also, Windsor Castle, Berks; the Peak Cavern; and High Street, Oxford. A series of questions for examination is attached to each chapter, referring to these characteristic scenes and objects. Of course, this Visible Geography is not meant to supersede the early use of the map, which might be rendered almost as entertaining as a picture. It is, however, found very difficult to impress geography on the memory; and hence it is apt to be forgotten almost as soon as learned, for want of 'pegs in the mind' from which to suspend the information. These volumes originated in domestic instruction. They are therefore the more likely to meet the wants of other parents and teachers; and being very nicely got up, and comprising much useful knowledge in a compendious shape, we doubt not that they will prove very acceptable to the little public, and to those who are engaged in what the Poet (who was, however, no schoolmaster,) terms the 'delightful task of teaching the young idea how to shoot.'

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Art. IX. 1. *Fisher's Juvenile Scrap Book.* By Bernard Barton. 1836.

2. *The Juvenile Forget-me-not.*

3. *The New Year's Gift.* Edited by Mrs. Alaric Watts.

WE must very briefly dismiss the Juvenile Annuals, though they are really deserving of an extended notice. Both Mrs. Watts's *New Year's Gift* and Mrs. Hall's *Juvenile Forget-me-not*, well sustain their character; and it would be hard to determine which deserves the preference. *Fisher's Drawing-room Scrap-Book*, edited by Bernard Barton, is also a delightful book, which we very cordially recommend to all our juvenile readers. There were no such books when we were young, we can assure them. Here is a specimen or two.—

‘ TO MY GODSON,

‘ AGED ONE YEAR.

‘ BY CHARLES SWAIN.

‘ Thy birthday—and the *first*, sweet boy!—oh shall it not awake  
A song from one who loves thee, for his friend, thy father's sake:—  
How many radiant years expand before the eye of thought,—  
The founts of life and love for thee with kindred beauty fraught.

' The brightness and the bloom of days all redolent of Spring—  
The hopes that soar to heaven for thee on many an angel's wing.  
Ah! never may a shadow fall upon thy graceful brow!  
But after time still find thee fair—still innocent as now!

' The inward living light of mind that, ray by ray, appears—  
Thy sudden smile—thy upward glance—thy infant joys and fears—  
Like music on thy mother's heart each tone and accent rise,  
And tears of pride and gratitude spring trembling to her eyes.

' And seasons oft shall glow and fade, and leave their gifts with thee,  
While thoughts on thoughts in power increase like rivers tow'rd the  
sea;

But never, Alfred, canst thou know one half the care thou art,  
One half the love and tenderness that fill thy parents' heart!

' Next Nature in her glorious garb shall call thee to her side—  
And lead thee through her flowery fields, green vales, and woodlands  
wide;

Bid bank, and brook, and hawthorn-bower, their treasures round thee  
fling,

Unfold the wonders of the woods, the miracles of Spring!

' Thou'lt mourn, perchance, to watch those hues, so beautiful, decay—  
To see the withered leaf shrunk down, that brighten'd o'er thy way:  
Oh, let thy youthful spirit then find higher paths to range,  
And prize those beauties of the soul, which seasons cannot change!

' Which seasons cannot change, my love, nor gathering ages dim,  
The glory of those flowers of mind—those radiant types of Him  
Who wrapped the starry heavens around the earth He loved so well!  
And gave—oh! all His gifts to man, not angels' tongues may tell!

' Then take me, Alfred, wheresoe'er thy little foot hath trod,  
And there from Nature's shrine, sweet boy, we'll mount the shrine of  
God!

I have a vow within my heart, on His own altar made,  
To lead thee to his heavenly light, 'midst flowers that never fade!

' And should *I live*, 'twill be my hope to bid thy soul arise  
To all that poetry of thought which lifts man to the skies:  
To wake thy spiritual eye to things thou shouldst adore!  
If not, my voice shall *here*—when I shall be no more.

' May it instruct thee when the dust shall darken o'er my grave—  
Say, Thus my godfather had taught—to love the gifts he gave;  
To ope sweet Nature's book and read the language of the flowers,  
That language of eternity which sometime shall be ours.

' And oh! my boy, remember well, thy spirit came from Him  
In purity, in innocence!—and ne'er let error dim,  
Nor all the world's seductive snares induce thee to resign  
The bliss of actions purified—of sentiments divine!



' Then come what may of life's mischance, of earth's embittering thrall,  
The everlasting arms, my boy, would never let thee fall !  
Rich in that best inheritance, a heart and spirit pure,  
Thy happiness is on a rock which seraphs keep secure.

' Farewell, dear boy ! If I might weave thy web of future fate,  
Cast out each dull and darkening line, how blest should be thy fate !  
But may'st thou meet the future still more grateful for the past ;  
And what I've sung *thy first birth-day*—remember to *thy last* !'

### ' ON GAINSBOROUGH'S PEASANT CHILDREN.

#### ' THE BROKEN PITCHER.

' THOU hadst an English eye and heart,  
For all that charms on English ground ;  
And far and wide thy graphic art  
Hath made their loveliness renown'd ;  
Then, surely none who honour them,  
Thy skill can doubt, thy taste condemn.

' Thy landscapes have a living grace  
And truth—for every Briton's eye ;  
For in them it may fondly trace  
Beauties our daily walks supply,  
Which, soon as seen, to all are known,  
And have a magic all their own.

' To thee our hedge-rows growing wild,  
Our commons bare, our pollard trees,  
Our rural cots—by peasants piled,—  
Our cloudy skies—had power to please :  
For thou from each and all couldst cull  
Features, though humble, beautiful.

' With Nature, thy unerring guide,  
An artist's eye, a master's hand,  
And honest, home-born, native pride,  
The worth of things to understand,—  
Thy works have shed around thy name  
A painter's—and a patriot's fame.

' For he well plays a patriot's part,  
And well a patriot's thanks hath won,  
Who honours by his noble art  
His country's worth, as thou hast done ;  
Giving, in all their native grace,  
Our landscapes and our peasant race.

- ' Are they not our's? But glance at this  
Slight offspring of thy taste and skill ;  
And who can for one moment miss  
To recognise, with cordial will,  
Objects each ramble may recall ?  
The scene—the group—are English all.
- ' The first has no exotic aids  
To charm the fancy—catch the eye ;  
Old England in her rural glades  
Could soon a hundred such supply ;  
Its sep'rate parts, its general mien,  
Are those of a familiar scene.
- ' Its group, too, has a native charm,  
Unborrow'd from all foreign ground,  
Round hamlet, village, cot, or farm,  
Such youngsters might by scores be found :  
Her prattling—and his pouting mood,  
Are born of English flesh and blood.
- ' If right I read his rueful face,  
His is, I fear, a piteous scrape,  
Involving hard words, and disgrace,  
If, haply, he the birch escape ;  
And she—unless my fancy errs,  
Is but one of Job's comforters !
- ' And yet, perchance, my fancy wrongs  
That cottage maiden's eloquence ;  
And unto her the praise belongs  
Of seeking comfort to dispense,  
By pointing to her brother's eye  
Some substitute or remedy.
- ' I would it were so.—I were loth  
Harshly to judge of maid so fair ;  
And feel good-will enough for both,  
To wish them a most happy pair,  
Bright'ning with smiles their lowly cot,  
And gladdening labour's weary lot.
- ' Gainsbro', farewell! still could I rhyme  
In praise of thee, and find no dearth  
Of matter rich—but space and time  
Fail me, to celebrate thy worth ;  
Nor needs that worth the humble praise  
Of thy own Suffolk poet's lays.
- ' Thrown amid scenes which early nursed  
Thy genius ; where thy youthful eye  
First studied nature, and where first  
Thy hand its skill aspired to try,—  
Thy merits gratefully I own,  
And throw upon thy cairn a stone !'



Mr. Barton informs us that he had only a fortnight to prepare these prose and verse illustrations of the score of engravings sent him ; and he certainly has well purchased the gratitude of his young readers for these fruits of hours snatched from sleep. Two or three beautiful ballads have been contributed by a young friend, of which, had we room, we should have liked to give a specimen ; but the following sweet and picturesque stanzas must serve our purpose.

‘ TO LITTLE RED RIDING HOOD.

‘ Young, happy, fair, and good,  
With thy little scarlet hood  
Around thy curling locks lightly parted ;  
Pursue thy pleasant way,  
With spirits blythe and gay,  
As best befits the fond and glad-hearted.

‘ The butterfly shall light  
Upon flow’rets as bright  
As the wings which he opens and closes ;  
And the busy, busy bee  
Shall murmur too for thee,  
As honey it culls from wild roses.

‘ The sky-lark, high in air,  
Shall thy music prepare,  
And warble his matins to cheer thee ;  
And deep in the dark grove,  
The timid turtle-dove  
Shall coo on, gentle girl, and not fear thee.

‘ Thy Grandmother, fair child,  
In the valley sweetly wild,  
At her lone cottage window is sitting ;  
And strains her aged eye,  
Thy figure to descry,  
Along that half-hidden path flitting.

‘ Then hie thee on thy way,  
With a heart as light and gay  
As thy step is elastic and airy.  
We’ve no wolves in our Isle,  
And if we had, thy smile  
Might work like the spell of a Fairy.’

ART. X. LITERARY INTELLIGENCE.

In the press, *The Congregational Hymn Book : a Supplement to Dr. Watts's Psalms and Hymns.* 12mo., 18mo., and 32mo. As the whole of the copy is now prepared for the press, and part of the work is already printed, the Hymn Book may now be expected to appear without any further delay.

In the press, *Lectures on the Preaching of Christ.* By J. Bennett, D.D. This volume contains nearly Fifty Lectures, forming a Comment upon every Discourse of Christ, and furnishing reading for the Lord's Day Evenings of one year ; and completing the Author's Lectures on the History of Christ.

Preparing for the press, *Practical Hints on Teaching, in a Series of Letters addressed to Persons engaged in the Promotion of Education, and, incidentally, to Sunday School Teachers.* With an Introductory Essay on the Present State and Prospects of Popular Instruction in England. By Henry Dunn, Secretary to the British and Foreign School Society.

On April 1st, 1836, will appear, *The London Geological Journal, No. I. ; illustrated with coloured figures, of new Fossil Echinidæ from the English Strata.* By James de C. Somerby, F.L.S.

The Rev. Drs. Cox and Hoby are preparing, in one volume, an account of their recent Tour in the United States.

In the press, *Elements of International Law, with a Sketch of the History of the Science.* By Henry Wheaton, LL.D., Resident Minister from the United States to the Court of Berlin.



ART. XI. WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Memoir of the late Mrs. Stallybrass, Missionary to Siberia. By her Husband. With a Sketch of her Character, by Dr. Swan; and an Introduction by Dr. J. Fletcher, of Stepney. Foolscap 8vo, uniform with Memoir of Mrs. Ellis; bound in cloth, 5s.

A brief Memoir of Sir William Blizard, Knt., F.R.S., L. and E., Surgeon and Vice President of the London Hospital; read before the Hunterian Society, Oct. 7th, 1885, with additional particulars of his Life and Writings. - By William Cooke, M.R.C.S., Secretary to the Hunterian Society, Editor of an Abridgement of Morgagni, &c. 12mo. 3s. 6d.

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